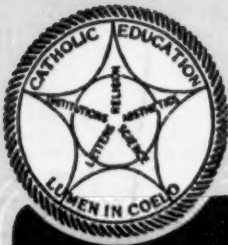


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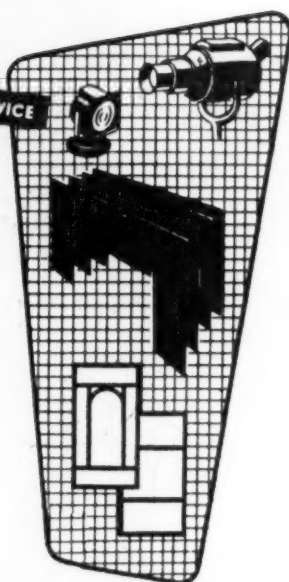
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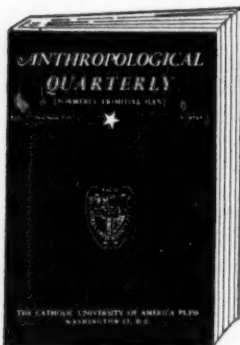
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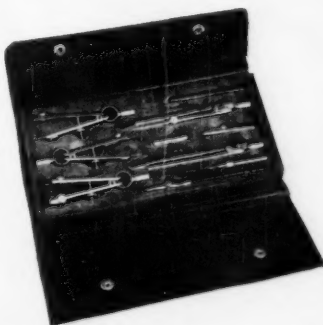
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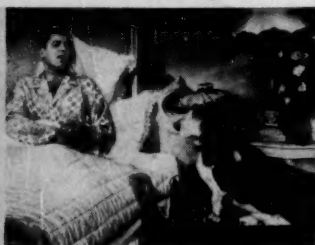
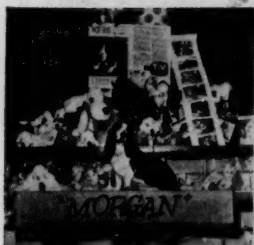
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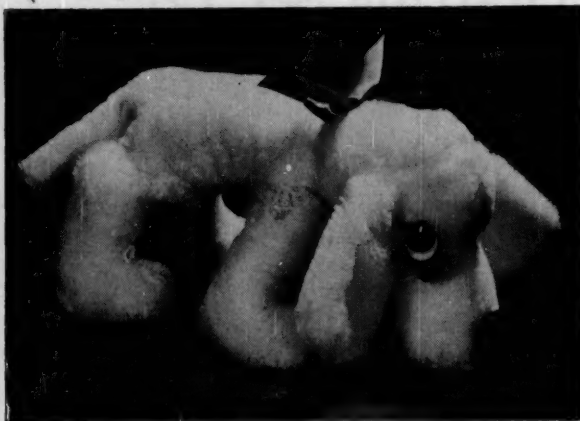
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SOME FACTORS IN THE TEACHING OF SACRED DOCTRINE

REV. GERARD S. SLOYAN*

Professional discussion leads almost invariably to profit for those who engage both in the discussion and the profession. For this reason, the newly-organized Society of Catholic College Teachers of Sacred Doctrine should be of great benefit to all who are engaged in teaching divine truth at the collegiate level.¹ Other areas of knowledge seem, of their nature, to recommend communication within the field along non-confessional lines. Both the disciplines and their scholars can suffer needless impoverishment when human forces are divided. This is by no means the same as to say that religious conviction should not have some bearing on all intellectual activity. Quite obviously it should when men will let it, but when through lack of conviction or strong conviction against the idea some will not, there still remains the possibility of important mutual exchange. Undeniably certain fields may be expected to yield a richer harvest when tilled by the like-minded, when as in philosophy and the social sciences some measure of metaphysical and epistemological agreement is required for fruitful discussion.

Revealed religion presents a unique academic case, however, in that a common faith is the very condition, not to say the reason, for association. No justification for the foregathering of Catholics in Catholic groups should take precedence over their meeting to share the knowledge of effective means to spread the life and love of God. Religious apprehension is differentiated specifically from every kind of secular knowledge, Karl Adam

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¹ Cf. "The Society of Catholic College Teachers of Sacred Doctrine," *Bulletin, National Catholic Educational Association*, LI, No. 1 (August, 1954), 246-255. This report on a session at the Chicago meeting of NCEA, April 20, 1954, is comprised largely of a factual review by Rev. Cyril Vollert, S.J., "The Origin, Development, and Purpose of the Society of Catholic College Teachers of Sacred Doctrine." A digest is given of preliminary meetings, organization, and persons active in founding the society.

observes, from the fact that the question of Christ is one of Salvation.² The whole man is involved, not simply his dispassionate mind. In the secular sciences a purely rational method is followed, since questions and answers derive largely (Adam's phrase is "solely") from the object. Teachers of sacred doctrine come together as persons committed to an Absolute. Their prime task—no matter what satisfactions they may derive from the scientific, scholarly, or otherwise humane character of their labors—is to fill, sometimes first to arouse a consciousness of and hunger for the holy.³ Since their classroom efforts have no precise parallel in the Catholic college, the wonder is that this unique situation has had no special forum long before this.⁴

² Karl Adam, *The Son of God* (New York: Sheed and Ward, 1934), pp. 29-30. Besides the thoughts paraphrased above, Adam goes on to say that religious apprehension is specifically different "because . . . it enlists his emotional as well as his rational powers in the process of cognition. . . . [Secular sciences] set aside on principle all consideration of subjective requirements and interests. . . . In the religious inquirer, the impulse for the truth [i.e., to determine and elucidate the interior and exterior world of experience] is not the only one at work. . . . Our metaphysical distress [nostalgia for eternity and completeness, unrest, state of sickness for God] postulates a metaphysical sense or at least a metaphysical impulse."

³ From a multitude of admonitions about the doctrine teacher's high calling, let there be cited but one: André Godin, S.J., of the Gregorian University, Rome, "The Tensions of Catholicism," *Thought*, XXV (December, 1950), 630-662. He delicately insists on the need of the transmitter of dogma to recall that it is essentially mystery. Of some students who go from the doctrinal lecture halls to lay aside their faith, he says: "But had they not often adopted the habit of approaching the divine message in a spirit of inquiry and conquest, with rationalistic demands and a pseudo-scientific mentality?" (p. 643). The basic character of faith as free commitment to God's revealed word is well handled here.

⁴ Writing on the points attended to in this article is surprisingly sparse. Some good insights into "the average student" are found in Philip L. Hanley, O.P., "Collegiate Theology in Catholic Living," *From an Abundant Spring* (New York: P. J. Kenedy and Sons, 1952), pp. 261-268.

Dom Virgil Michel, O.S.B., had analyzed briefly the student situation of a quarter century ago in "The Basic Need of Christian Education Today," *The Catholic Educational Review*, XXVIII (January, 1930), 3-12.

A good factual picture of current practice (with enrollment figures) is found in Bakewell Morrison, S.J., "Religion Teaching in the United States, College and University Level," *Lumen Vitae*, IV, No. 4 (October-December, 1949), 767-788. He appends a satisfactory bibliography, to that date, on the controversy concerning the precise nature of the college course, which is not the subject of this essay.

Cf. also Sister M. Gratia Maher, R.S.M., "The Administration of the Religion Department," *The Organization of Religious Instruction in Catholic Colleges for Women* (Washington, D.C.: The Catholic University of America Press, 1951), chap. v, pp. 87-132; and Roland G. Simonitsch, C.S.C., "Curricula and Courses," *Religious Instruction in Catholic Colleges*

ASSUMPTION OF IDEAL A NECESSARY DEVICE

Preliminary exchanges among the society's first members-to-be have concerned nomenclature and objectives, necessarily two facets of the single matter end. With a like necessity, it seems to this writer, early discussion has been carried on largely in terms of a set of optimum college circumstances. Contributors have voiced sincere convictions about matters often unrealized in their own situations when tracing a pattern of attempt and achievement in the field. If present practice were in no need of improvement, the exchange of experiences would be satisfying but in a sense unnecessary. The gap between ideal and real needs to be defined with the aid of some norm of pedagogic and administrative excellence as the farther limit.

The present writer has done his share of exhortation to an elusive "more and better" on the platform and in the public prints—sometimes on the same days when he was suffering serious defeats at the hands of reality in the classroom. He, therefore, asks leave to spend a brief while in the reader's company among the hard but for that reason normative facts of college life. The first inquiry into life as it is lived in the real undergraduate world should attempt to discover who is involved, and in what sort of activity. Man was made for no particular pedagogy or system, any more than for the Sabbath;

for Men (Washington, D.C.: The Catholic University of America Press, 1952), chap. ii, pp. 15-54. These two studies are cited here for their data primarily, rather than their interpretations.

A very enlightening status summary of fifteen years ago is the "Report of the Committee on Educational Problems and Research on the College Teaching of Religion," *Bulletin, National Catholic Educational Association*, XXXVII, No. 1 (August, 1940), 123-186. Numerous college plans are given there in detail, faculty members quoted at length, and even a ten-item screening test that it is worth one's time to consult.

See also Frederick G. Hochwalt, "Status of Religious Education in Selected Catholic Colleges," *Association of American Colleges Bulletin*, XXXVIII, No. 1 (March, 1952), 192-197. Twenty-five out of 213 college are studied.

The Academy on College Religion Teaching, Alma College (S.J.), Alma, California, gives in eight mimeographed pages the results of a questionnaire answered by 65 out of 91 colleges: "A Survey of College Religion Teaching," April, 1951 (privately circulated).

The best non-scientific discussion of the problem known to the writer is the volume-long report of the institute on religion teaching of the Jesuit Educational Association, held at Holy Cross College, Worcester, Massachusetts, August 2-14, 1951 (privately circulated, neither printed nor published).

rather, he was created to fulfill a divine purpose. In view of that purpose, therefore, he is the subject and determinant of efforts in the field, after the divine agency itself.

THE DOCTRINE COURSE—TO WHOM ADDRESSED?

But who is this "he"—the lay college student to whom a Kingdom has been revealed, for whom a Way provided? For what sort of person must the best means to lead along that path and to that place be fashioned? He is a thousand different types, as the crudest test of information, intelligence, or personality traits will disclose. He is the eighteen-year-old who has read voraciously since the age of seven, seated next to a classmate who can write in an early college theme, "Since I have not read many books I do not feel equipped to criticize this one." Occasionally he is the recipient of a mass-produced education in a large urban high school who can say, "This is the first book I have read all the way through." He is the student deep in sinful habit; he is advanced in holiness; his queries are intellectual; his chief problems are of the will and emotions.

It is scarcely a contribution to maintain that Catholic colleges are filled with people incapable of college work. They are populated with candidates no better nor worse than the run of the national mine, with the ameliorating factor that no tax pattern is at work giving near-automatic entry to residents of a state or county. Not often does Holy Baptism, ecclesiastical influence, or wealth provide a substitute title to admission. Sometimes a Catholic college will be committed more or less to meeting the needs of an area, in which case it loses some of its hold on selectivity. In general, one may say that a secondary school diploma, combined with supplementary evidence through testing, have brought to the sacred doctrine class persons in the normal American proportion who for four college years barely fall short of providing evidence that they should not be there.

There is no college entrance requirement for the study of religious truth known to this writer, even at the elementary level. Taken in itself, this seems to be a huge distinguishing factor. Some instruction in preparation for First Communion and Confirmation ranks, therefore, with an expected ability to read, write, and compute, but in certain cases there has not been this

instruction and it is no barrier to college entrance.

Now, things are by no means so primitive throughout as these observations might seem to imply, but such students are very much with us. The person who assumes that four years of Catholic high school training are normal to entering freshmen, on which basis a further edifice can immediately be begun, is likely to be generalizing for the whole country from a geographic area familiar to him, or from a certain small-college situation. Metropolitan colleges and universities have large numbers among their student populations who have had no secondary-level religion study, and a sizeable segment of students without preparation of any sort.

The variously handicapped have their counterparts, of course, in the multiply favored. There are some whose parents possess the virtue of a strong divine faith. In their homes books have been read for two previous generations. Their native endowment ranks with the best God has given. Take a college student thus trebly blessed (though the combination has no automatic efficacy, grace working as it is or is not let), and you will have the opposite number to your first student in the gamut. Sometimes both are named Henry F. Allen and are seated in the corner to the right of the lecturer's platform in chemistry, European civilization, and sacred doctrine.

PREVIOUS OPPORTUNITIES AND DOCTRINE STUDY

Notice the absence of schooling as a factor in the excellence mart. The omission is advertent. Without expressing the least dissatisfaction with the quality of Catholic lower education, this writer is convinced from experience that the one thing it unquestionably guarantees to the college student is a brief head-start in the realm of religious information; sometimes more, but always that. Schooling gives the appearance for a few months of being an ideal preparation for advanced work, but before long it becomes evident that those school years are as nothing compared with native intelligence, zeal to learn, and an attraction for divine things. This point is so important that it deserves a number of careful distinctions.

Four or twelve years of religious schooling are of *inestimable* value, in that word's primitive sense. In concept, at least, these

years cannot be brought in question. Even at their most successful, however, they are meant to be auxiliary to a Catholic home situation. The times that they achieve higher and holier results than the home is capable of is a thing almost impossible to discover, except in those rare cases where the college teacher gets to know parents intimately. Consequently, when things are as they ought to be in the home or in the student's emotional life, a spirit of openness to religion and a certain balance of judgment will enable him to acquire the necessary learnings early in course which his previous limited opportunities may have denied him.⁵ One might draw a rough conclusion about a student from the fact that his parents have been concerned to procure a schooling for him under Church auspices throughout. Unfortunately, dichotomies in modern thinking and emotional disturbances on the home front have long ago taught Catholic educators that in this matter they can be sure of nothing.

The practical point that all this leads to for the writer is that while large differences exist with respect to readiness for a sacred doctrine course, the solution seems not to lie in any grouping based solely on school attendance. If thus arranged at the time of college entrance, students will have distributed themselves so widely by Thanksgiving within their sections that the system will be seen for what it is: a concession to surface familiarity with religious vocabulary, history, and remembered answers, not basically important to the learning situation. Observe that this is the minimum that a religious schooling achieves, not by any means the maximum. But there will be enough in any group for whom only the minimum has been achieved.

⁵ The work of grace is a tissue of surprises. One example will suffice. Rev. Edward J. Duncan, in "The Carry-over of Our Religious Training," *Bulletin, National Catholic Education Association*, LI, No. 1 (August, 1954), 346, writes: "I met a young girl one day—rather I stopped her after having noticed her at Mass and Communion daily for a long period of time, and I said, 'Mary Ann, I'm very impressed with your conduct, and I'd like to know something of your life story because you must come from an ideal exemplary Catholic home, and have a marvelous Catholic background.' She looked a little bit embarrassed and said to me, 'Father, my parents are fallen-away Catholics. I have never gone to a Catholic school; and I have seven brothers and sisters who have not even been baptized.'" If this student had been in a Catholic college, no instructor would be surprised to see outstanding performance in sacred doctrine as part of the picture.

Students who have done three years of French in high school are not put into intermediate reading classes beside freshmen who do not even know the sounds of the language, it is true. But once the foundation of pronunciation, paradigm and some vocabulary has been attended to, your normal language teacher will volunteer to lead the competent student anywhere. In most colleges the first course in chemistry, biology, or physics is offered without reference to a year of secondary school work, and by the time of the first written quiz most teachers will not care to guess which students are old and which new to the work. Some who have mastered valence and velocity in reasonable high school fashion are taking their ease in Sion, but the parade is moving swiftly along. Very soon they will be passed by.

The parallelism lies in this, that the minimum familiarity enjoyed by Catholic students respecting their faith via catechism and pulpit serves as a foundation on which some structure may be built (whether the best conceivable we shall hold off for a moment), just as normal observation and vocabulary habits in today's world provide good minds with a basis for a year of college science. The Catholic student devoid of any contact with the language or the practice of his faith is in the position of the person totally unprepared for reading and conversation in French. His special needs must be met, but it is not to be taken as axiomatic that an elementary doctrine class is the place for that accommodation. He cannot there be acquainted with religious terms, doctrinal elements, and a quick glance at Christian behavior only. If he is intelligent, the deepest human questions will occur to him during any class that is being conducted in a studied low gear. The place for such a person is obviously where better religion study is being done. In short, a great measure of handicap, bordering on religious illiteracy, seems required in students before a full opening semester is devoted to an orientation toward sacred doctrine for any sizeable number.

If they are apathetic or even hostile toward the religious requirement, then the study terms must be special because of that fact. In general, however, ability to do any college work should

mean ability to do serious doctrinal work,⁶ and the plea of the dismaying unfamiliarity of all things Catholic should be tolerated for no longer a period than the general "newness" of calculus or German syntax. Low ability for college work is another matter. When it is accompanied by an unfamiliarity with doctrine, the low ability and not the unfamiliarity is normally the operative element.

THE PRETEST AND WHAT IT ACCOMPLISHES

Does a solution lie in a grouping of students by means of an early qualifying examination in religion? Many think so.⁷ The argument runs that whereas repetition of old knowledge is a bore to the initiated and the presumption of knowledge a trial to the uninitiated, a test of present knowledge provides the best device whereby the double misfortune may be averted. The appeal is more specious than sound, and for these reasons. It is a rare test both valid and reliable that can uncover states of mind (meaning, in this case, attitudes) as well as states of memory. Whoever tests remembered data, of course, largely tests intelligence. The factor that invalidates grouping on the basis of early test performance is that the results look to past academic careers rather than to future. Too often medal-winning Christian doctrine stars declare a moratorium on serious work some time in their freshman year, or else with every good intention they shortly become so absorbed in campus activities that religion study is one of several branches in which a desperate effort is made to stretch old learnings as far as possible. A strange silence marks professional discussion, over the important fact that many collegians are in a state of profound emotional unrest in their search for a life partner, surely a more important matter than the academic taken in isolation. In the calculated risks that follow necessarily upon academic pressures (often of student making), religion is one of the first disciplines chanced. This should not be taken for a disparagement of it, so much as a

⁶ In Maher, *op. cit.*, p. 120, 30 of 42 women's colleges report that "freshmen without preparation assimilate doctrine as well as or better than those with."

⁷ Cf. "The Freshman Religion Placement Test," *Journal of Religious Instruction*, IX (June, 1939), 839-842. See also *Religion Placement Test for College Freshmen*, formulated by . . . Committee, University of Notre Dame (Milwaukee: Bruce Publishing Co., 1949).

misplaced trust in the *habitus* of faith or a more modest one in the power of memory.

To group high scorers together at the start is, of course, to have identified many of the better minds and put them to stiffer pursuits in each other's company.⁸ The thorn on that bush is that a number of writers of good test papers will be marked by a scarcely commensurate spirit of serious inquiry into the things of God. What will result is a small concentration of glorified disinterest—brains without mental brawn—acting as a drag on the rest. If there is to be an effective sectioning technique, presumably it should not operate in such a way that its ends will almost immediately be threatened. This leads to the recommendation that if divisions among students are to be made, they should be made after the students have been launched on a doctrine course. The course should be unclassified, because the response to a mixed situation can be an inestimable aid in determining study motivations. There is nothing like it to bring out shallowness. This again brings up the question of whether any such course exists.

A SERIOUS PROPOSAL FOR SERIOUS COLLEGES

Until now there have only been tentative suggestions, having to do with seeming homogeneity which in fact is not such and heterogeneity which is beyond question. Should there, then, be grouping of students? This writer thinks so. He goes so far as to suppose that most sacred doctrine teachers whose major

⁸ Assuming some positive correlation between such scores and class rank at graduation from high school, see E. C. Seyler, "A Comparison of the School Records of the Freshman Class of 1949 with Those of the Combined Classes of 1935-36-37," *College and University*, XXVII (October, 1951), 90-106. The more recent data are on 1,819 cases at the University of Illinois, the earlier data on 7,006 cases at the same institution. In general, freshman academic background and performance seems to be better in 1949. Higher percentages of freshmen came from the top quarter and top half of high school graduating classes in this year. The basic and expected finding of Seyler's study of the 1935-36-37 classes remains unchanged, that it is possible to predict freshman achievement more accurately by means of high school graduating rank than by any guesswork; also, that certain factors enter into the picture which result in some good students doing poorly and the poor (on record) rising above all expectations. "These factors . . . , over which little or no control is attempted, have a great influence on the amount of relationship." (p. 91) While reporting the general faculty impression about the superior study habits of veterans, Seyler has no figures on this matter. Only 83 of his 1,819 entering freshmen were ex-servicemen, in pre-Korean 1949.

interest the work is likewise think so.⁹ No one finds it easy to see active elements of opposition set against his best efforts. The unclear terms on which doctrine study is often proposed to students comprise such elements, even when there is a perfect harmony among wills at every stage short of intelligent discussion of the problem. It should be self-evident that when a department has fewer people teaching more students (or more people teaching a few odd classes) than any other, an adverse judgment has already been passed on the study which no pious protestation can overbalance. The real scrutiny of hearts is to be made in terms of budget, efforts and moneys expended in the acquisition of trained doctrine teachers, and programming.

The fact that a college does not provide religion study in every semester is not an automatic indication that that college is unenlightened or less than Catholic. The decision may have been arrived at after much wrestling. Neither is the common practice of offering doctrine but twice a week an automatic reason for adverse judgment, since eight semesters of such study yield a highly respectable total as offerings in a student's program go. The fact that all students take doctrine together, that it is simply a "given" over which there is no question when a student selects offerings in his field, is not necessarily a bad thing. It is a bad thing only when it continues for any reason other than the conviction by academic deans and department members alike that this is the best possible solution. Its continuance for the reason that, so ordered, it causes the least trouble, is the real threat to effective study. Many major seminaries, after all, are without a double-track system, presumably for pedagogic reasons and surely not because of faculty indolence. The spread of abilities there is every bit as wide as in the colleges, and the seminary enrollment's two determining factors (need for priests, desire for priesthood) are not totally unlike the reasons why Catholic colleges exist and the people attend them who do. In

⁹ In the Alma College study (*supra*, footnote 4), thirty-three colleges divide freshmen—according to previous religious studies—and thirty do not. Sectioning according to Austin G. Schmidt's *Religion Essentials Test* (Chicago: Loyola University Press, 1939) was found by one respondent much more satisfactory than according to previous formal education; another said, "A study of the grades of several years showed us no relation between the previous studies and grades in religion." (p. 2)

other words, love for the scholar's life is not foremost in either case though both are earnest enough academic situations. Motivations alone provide a difference.

ADMINISTRATIVE HARDSHIPS INVOLVED

It should be said parenthetically that the problems of a dean in scheduling sacred doctrine classes are by no means few. The fact that so many students take the work for so many semesters makes it unique. There are likenesses with English, history, and one or other science for the first year, possibly for two. There the similarity ends. The attractive solution in all such cases is simply to create sections, which is a hard enough matter when mental maturity is left entirely out of account. One should not carelessly propose to deans or to such persons as prepare schedules of classes that one of the few constants left in their harried lives become a variable. Dividing classes or sections further is an impossibility when, as in the small college especially, teachers are already handling maximum student or hour loads. What is at least practicable, though far from easy, is a mass redistribution, with the chance of some duplication. Yet this is almost a harder thing to achieve on a program board than simple fission of classes with double loads assigned all around. Once more it must be concluded that it is easier to do nothing than to do something. Every one concerned (and that includes particularly instructors in other subjects) should be dedicated to the proposition that though a little knowledge of divine things is to be preferred to much knowledge of profane things, there are no good arguments for the qualitative de-emphasis of doctrine study. This again is scarcely the universal case.

SOME DETAILED SUGGESTIONS

What, then, follows from the imperative to deal with Catholic students according to their spirit of faith, their intelligence, and their active interest? If the best results are to be achieved, there seems required a division of students into two levels of intellectual intensity at which the faith is studied. What would be the difference between the two levels? Stiffer and more enriched offerings as against a less demanding type; a slate of courses more theologically and exegetically oriented than others which are less so; some selection of offerings or increased hour

totals in the higher or major course, as college careers progress. This is not so much a vain dream as the clear and reasonable demand of elevated nature.

What would be the basis of the division? Freshman instructors would determine at the first term's end, or more practically by December 1 so as to meet the fair requirements of deans and registrars, which students would follow the major course and which the minor.¹⁰ It would be done by their fiat at the outset. This argues for a reasonable acquaintance with the abilities of each student by an early date. But some instructors teach doctrine to three hundred and more freshmen, it will be objected, making this knowledge impossible. Quite so.¹¹

Will the graduates of Catholic high schools more likely identify themselves for "major course" membership? It is roughly estimated that they will qualify in a proportion much like that of their classmates. How shall the prospective split be made: in a ratio of 50-50, 60-40, 70-30? Presumably there are as many sections at the outset as are recommended by good pedagogy; in any case, a number much like the optimum will remain after realignment. An obvious exception is the very small college where one group must become two, or two three at the mid-semester. Consequently, no preconceived relative norm is recommended; the absolute one should be, "Who can and cares to do advanced work in sacred doctrine?" It is a commonplace that numbers in a class become less a factor in teaching as intelligent interest runs higher. A probable outcome in the larger college will be larger sections in the major course. The consequent temptation to consolidate smaller sections in the minor course should be resisted fiercely.

Is it wise to settle destinies so early, especially without consulting the subjects? It is thought so, since good learning situations are a college's finest gift to students and the assumption

¹⁰ The solution proposed in this article, or something similar, is suggested by three respondents in Simonitsch, *op. cit.*, pp. 220-221. One implies that the plan is in prospect, in accordance with testing results of the current autumn.

¹¹ *Ibid.*, pp. 217-218. "The usual size of our classes is between 70 and 75 students. . . . 60 to 80 students, and you have no idea of what you are getting across. . . . 125 per class, a pedagogical monstrosity. . . . 50 up to 140."

already in possession is that the college will always attempt to require what seems best for them. Wrong decisions on individuals will almost surely be made. These can be corrected from semester to semester, for it is expected that identical sequences will go ahead during the four years. The major course must attempt to gain status as a quality item, that is, something to be striven for, while the minor course must work with an even greater diligence to keep from becoming a limbo of mediocrity. There should be the constant freedom to apply for entrance into the major course at any semester break, and equally to apply out. Neither application should be honored automatically but should be settled by faculty decision, and be almost irrevocable later in course. Normally those who ask for an increase in academic chores will be equal to them. The lazy-bright and the socially overextended often need nothing better than the constant reminder that college is concerned with the expenditure of their best efforts. In other words, their petitions should be refused until they become a real drag in their major course classes.

If a freshman instructor in the opening semester is to handle only minor course work in the second, it may seem that a super-human heroism is being asked of him. How enthusiastically can he shut out of his life the rays serene that make classroom life endurable and choose instead four arid months of desert air? If he esteems the students as he ought, he will of course consult their best interests rather than his own. Yet he may feel that certain good minds must remain in any given class if his teaching is to be worth anything.

More consoling to him, humanly, would be the possibility of a double level of performance for all teachers, in colleges with enrollments of three hundred and above. Most important is the fact that the remnant that remains should not be thought of as necessarily dull-witted. It will be more sizeable than the other group, generally, and will be marked by a fairly normal distribution of talents, with its own thinkers and inquirers at the upper end.

STUDENT MODIFICATION OF FACULTY HOPES

The important fact is, and few writing on the subject of sacred doctrine have troubled to advert to it, that there is a kind of

restrictive intelligence pattern abroad today in which it has been determined early which learnings are worth mastering and which are not. This is not to be confused with a technical bent, or the simple cunning of practical prudence. It is a sharp enough intelligence which does not care to speculate, or better still, has blocked out its speculative areas. Often the subtleties of philosophy and faith are not among them. It is thought enough to believe and to possess a considerable information connected in some way with the things believed. More is needless. Students with such twentieth-century minds have a real difficulty in seeing how the deeper study of religion engrosses other minds. They do not attempt solutions because it can only be intimated to them by main force that there are problems. To equate the intelligence of these students plus the fact of their previous Catholic training with a mental readiness for four years hard at a theological construct is to indulge in unrealism. No amount of quoting Aristotle's dictum, "All men by nature desire to know," will alter the situation. What all men desire to know are those things which a whole previous lifetime has prepared them to seek knowledge about. And just as the passions inordinately yielded to can dull the higher appetites of mind and heart, so a youth of eye- and earmindedness can bring to the college a generation that has heard and seen everything, read next to nothing, and been conditioned for a serious plunge into very little. There is a sense in which the work of the college is to prepare fully half of its population for the possibility of existence of a queen among sciences called theology: to indicate that something like it can be made to flow from Revelation.

AN END TO *taedium vitae*?

Is it supposed that two levels of study would solve the perennial problem of collegiate ennui with what has been taught so often before? Not really. Improve things, perhaps, but not solve them. The "bored" are sometimes the intelligent subjected to the limitations of the less intelligent. People who are bored consistently are in this unhappy condition because they are not grasping what is going on around them. A college student may on occasion say quite truthfully that he is being taught by a tiresome or an unreflective person. When he can say for four

years that he has been taught nothing new about his religion, he is acting like the fourth-grader he was who had learned all the basic moves in arithmetic by third grade. This does not mean that college doctrine is never ineptly or repetitiously taught, for it is. Many who confess themselves bored with it, however, would pass from tears to extinction as the theological screw was tightened. What ought to happen is that the better minds and hearts, two which can never be separated when the things of the Lord are in question, would be cheated a little less in not having to conform to the pace of lesser lovers and poorer scholars.

MAJOR COURSE VS. MAJOR FIELD

There do not seem to be compelling reasons for the appearance of a college major or field of concentration in sacred doctrine, chiefly because only a fraction of the more apt members of a student body who would be inclined to pursue it have the economic liberty to do so.¹² Nursing students, those in engineering, and in commerce could well qualify as readily as some in liberal studies, while few even among the latter could afford to follow their bent because of the diplomas they need to hold. The picture could be complicated further by the presence of pre-seminary or pre-community students on a campus, for once the major course existed there would be the temptation from above to enforce their enrollment, or else from below, with the students' instinctive notion of what well behooves them. Again, the curve of performance would be skewed. Without any increase of a semester-hour total for the major course over the minor there would still perhaps be allowed some electivism in the latter years, but even if not, the over-all benefits would be sought in the quality of the classes.

The last unsettled matter is what the first semester course might be. This is the subject for another paper, if not several. "God and His Attributes" seems much too subtle for the state of mental maturity of all freshmen, no matter how high its recommendations from the ontological order as a starting point. The

¹² *Ibid.*, pp. 41-47. Of 39 men's colleges, 6 have a "major" in sacred doctrine, 11 would do the same if it were possible, 12 would not. (p. 44) Maher, *op. cit.*, pp. 90-91, likewise reports on attitudes toward a major, or a field of concentration.

question of their as yet unformed study habits enters in. There is also the considerable likelihood, not to be confused with necessity, that it will be taught as a kind of kind of natural theology, junior grade, rather than as God's revealed word, in aid of which an ancillary science has been summoned. Apologetics, then (that is, propaedeutics, not the popular kind)? Conceivably, but at the moment the full force of reasons why it is important has not caught up with students. They need to need it, and a taste of revelation and what follows from it is best for that. Few things are as disheartening as attending to the earnest immediate needs of one in ten. The life of Christ? A good candidate, but many have done it recently in high school and it is hard to make the blasé attend to what conceivably are new and important learnings. Recall that the search is for that introductory treatment which will insure the best "mindset," incur the least resistance.

Before the fact, the Old Testament seems to have numerous qualifications. Its relative newness beyond the few familiar narratives can put all on as even a footing as may be expected. It allows for some apologetic treatment. Its morality can hint constantly at the contrasting fullness of morality in Christ. Most of all, it is God's beginning to the story of His special love: promise, preparation, covenant, fidelity. It will immediately be said that this would take very skilled teachers. But the whole premise of our thinking has been that, concerning the most important things in its classrooms, a college will really care. Against the sacred history of the Jews, however, there is the objection that its bearing on their faith in Christ will totally escape, thus early, the important segment of entering students who are living through difficult years. They want "answers," and rightly or wrongly will not devote a patient semester to being told that over four years they are forthcoming.

Having eliminated everything we may be left with nothing. The thought emerges, however, that a deep-seated need of all *which they are conscious of* concerns the Church and the world (including a political and professional world), belief versus unbelief, chastity versus unchastity. What is suggested, therefore, is a thing which in some colleges already exists: an introduction to mature doctrine study wherein every assumption is questioned, every verbal mold destroyed and an idea put in its place, the

great staggering questions of modern life set in some sort of array, *so that it will be known that the problems are known.* The inspiration of confidence in the next four years can not be overrated as a factor. "But the course will be disorderly, and leave most of the big matters in solution, possibly even beget uncertainty." Yes, that is so. The general hardships experienced in launching most of the present sequences make it well worth the try, however. Recall that the semester's function as a catalyst or "dry run" is in a sense primary. A genuinely ordered edifice, in any of the several theological patterns which find favor, begins with the second term.

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Twenty-six seminarians from twenty-five United States dioceses were ordained to the priesthood at the North American College in Rome, Italy, December 8, 1954.

The Ursuline Sisters celebrated a century of service in the Diocese of Toledo last month. They now conduct Mary Manse College, a private academy, a private elementary school, a military school for boys, and thirteen parish elementary schools. The sisters also help staff two central Catholic high schools.

Eight hundred Franciscan teachers attended the third annual meeting of the National Conference of Franciscan Teaching Sisterhoods, held in Buffalo late in November, 1954.

Italy, with the same population density as India, produces twice as much per acre on poorer soil. The reason is that the people are better educated. About 91 per cent of the people of India are illiterate.

Since 1947, the Catholic laity of England and Wales has provided \$39,000,000 for the building of Catholic schools.

Total payments of \$1,679,189 in retirement allowances and pensions to 2,088 college professors and their widows were made during the fiscal year ended June 30, 1954, by the Carnegie Foundation for the Advancement of Teaching. Since 1906, when the first retiring allowance was voted by the Foundation, a total of 5,311 retiring allowances and widows' pensions have been granted, with payments of \$64,442,749.70.

MORAL AND ETHICAL TRENDS IN BUSINESS EDUCATION

BROTHER LEO V. RYAN, C.S.V.*

Addressing the annual dinner for the St. Louis area business educators sponsored by NOMA (National Office Managers Association), Dr. Elvin Eyster, chairman, Department of Business Education, Indiana University, issued a challenge to business teachers by stressing the necessity of our spiritual values keeping pace with our material progress. In specific, Dr. Eyster cited the necessity of developing moral and ethical concepts in our business curriculum. The first question and comment in the subsequent discussion period came from a business leader and likewise stressed the necessity for moral training based on evidence cited from modern business practice. In his rejoinder Dr. Eyster had an opportunity to amplify this idea which was only a portion of his prepared remarks. The audience reaction gave ample evidence that businessmen and teachers alike shared the speaker's view.

Last spring and summer the Illinois Guidance and Personnel Association conducted a survey among five hundred superintendents, principals, guidance directors, and teachers at all school levels to determine their interest in various educational topics and to solicit recommendations for themes to be highlighted at the annual state guidance conference. Classifying the replies according to their origin at the elementary, secondary or university level, an interesting fact emerged. In each category, the question most suggested for presentation was an analysis of the role of the teacher in developing moral and spiritual values.

These two isolated examples bear an interesting mark: the widespread acknowledgement of the necessity to prepare our student population more adequately to face their moral responsibilities in society, and to demonstrate higher ethical standards of conduct, especially in their business and other vocational activities. Both situations exemplify a marked trend current in

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secular and Catholic educational circles.

Since there is specific concern about this problem, apparent in the writing of business educational theorists, and new evidence of a realistic approach to the ethical and moral problems of the business world, this analysis will consider some current trends in both Catholic and secular business education. Later we propose to explore evidence of the manner in which these beliefs are being developed in the business curriculum.

CONFUSION OF TERMS

In business practice the term "ethics" admits of a variety of interpretations, depending on the frame of reference established. When one segment of our business world speaks of "ethics," the reference is directed to acceptable business or trade practices. Consequently, most trade associations and professional groups have adopted rules of conduct and termed them a "code of ethics." Customs and mores do not determine ethics in the philosophical sense, although they seem to be the basis and foundation for ethics in the business and trade association vocabulary. The view that codes of conduct adopted by businessmen are not codes of ethics is a view frequently cited in texts used in Catholic schools. J. Elliott Ross remarks: "One thing . . . that has led to a confusion with morals has been the loose use of the word ethics as indicating the custom of certain groups."¹ The problem which Dr. Ross raises is a matter of terminology. The Very Reverend Francis J. Connell, C.S.S.R., dean of the School of Sacred Theology, The Catholic University of America, suggests that the significant matter to consider is that these professional codes are sound and acceptable. The majority of these codes, Connell points out, conform to the requirement of ethics in the scholastic sense.² The Reverend John P. Noonan, S.J., suggests that the term "norms of prudence" is a more accurate nomenclature than "codes of ethics."³

¹ J. Elliott Ross, *Ethics* (New York: The Devin-Adair Co., 1938), p 23.

² Statement by Very Reverend Francis J. Connell, C.S.S.R., dean of the School of Sacred Theology, The Catholic University of America, Washington, D.C.; personal interview, August 11, 1952.

³ Statement by Reverend John P. Noonan, S.J., Loyola University, Chicago, Illinois; personal interview, November 9, 1952.

Again when many other business leaders refer to ethical practice, they tend to associate the concept of ethical conduct with those practices that have the sanction of law. The tendency for individuals to identify morality with legality suggests that those practices that have not been explicitly condemned by legislation are viewed as acceptable, or ethical. As Louis N. Brockway, chairman, American Association of Advertising Agencies, commented in an interview, "... far too much advertising is based on the letter of the law, but not on the spirit of the law."⁴ This is the outgrowth of a situation in business practice in all areas where legal limits are acceptable as ethical maximums. In reality the law advances only ethical minimums, and many situations in the fast-moving operation of business have not been codified. Senator Fulbright comments:

One of the most disturbing aspects of this problem of ethical conduct is the revelation that among so many influential people morality has become identified with legality. We are certainly in a tragic plight if the acceptable standard by which we measure the integrity of man . . . is that he keeps within the letter of the law.⁵

C. B. Larrabee, chairman of the board of *Printers' Ink*, commenting on this situation in an editorial, remarks that "there is a group in advertising that feels that as long as it keeps within the letter of the law, within the letter of the Federal Trade Commission, its practices are highly moral."⁶ This charge is not limited to members of the advertising profession; this weakness runs as a thread through much of contemporary business thinking and practice. The stand taken by *Printers' Ink*, leading weekly in advertising, sales, and marketing, reflects the stand taken by leaders in the business profession who are alert to the problems of ethics in business: "... there are those of us who think such a standard sub-minimum."⁷

Another segment of modern business tends to identify ethics as no more than pious platitudes or vague generalities. Sometimes "ethics" in this very broad sense is associated with busi-

⁴ Statement by Louis N. Brockway, chairman, American Association of Advertising Agencies, personal interview.

⁵ Senator J. William Fulbright quoted by *Printers' Ink*, CCXXV (April 6, 1951), 74.

⁶ *Ibid.*

⁷ *Ibid.*

ness ideals, or personal ideals, service objectives, and/or standards of good conduct as seen and evaluated by other businessmen. Essentially this amounts to ideals utilized for purposes of creating good will, or conduct for purposes of reputation and devoid of any spiritual roots. Such conduct is pragmatic and enjoys no stability or uniformity.

Ethics is recognized in Thomistic philosophy as the science of the moral rectitude of human acts known by the light of reason. Such a definition implies more than business or trade practices, pious platitudes, service objectives and custom; such a definition suggests more than the minimum standards of legality. While we do not deny that these considerations may contribute to some degree in elevating business practices to a higher ethical level, they fall short of true identification with the concepts of ethics understood by the philosopher and based on the natural law.

Finally, the terms "ethics" and "morals" are frequently used interchangeably by businessmen, as well as educational writers, Catholics interested in this problem are inclined to speak and write of the need to emphasize the role of morality on the activities of the market place, while secular writers use the terms ethics and morals together, giving the implication of equal meaning to both expressions or at least not implying any significant differentiation.

SOURCES OF PRINCIPLES

This naturally resolves itself into a question of the relationship between ethics and moral theology. An understanding of this relationship is helpful in ascertaining the agreement existing between Catholic and secular educators who are treating essentially similar situations in business education, but employing different terms, or employing terms that are the same but have different connotations.

The essential difference between ethics and moral theology originates in the distinction between philosophy and theology. Both ethics and moral theology are discursive sciences proceeding to conclusions about subject matters which to a degree overlap without being entirely coextensive. Philosophy reasons from principles derived from natural wisdom, whereas theology rea-

sons from supernaturally revealed principles that are accepted on faith. In addition to this primary distinction based on the manner in which the respective principles of ethics and moral theology are acquired, there is an additional distinction between the two based on the way in which the philosopher and the theologian reason. The philosopher considers being and its operation from the point of view of inferior or natural causes. The theologian, while not knowing things as God knows them, considers being and its operation from the point of view of the superior or eternal causes.⁸

In educational discussions, the secular writers will discuss the needs and solutions for improved ethical practice in business on the natural plane of the philosopher. The Catholic educational theorists will employ not only the approach of the philosopher, but also that of the theologian, giving consideration to supernaturally revealed principles which they accept on faith.

Hence, both Catholic and secular business education leaders are in common agreement about the existence of the need, but in advancing recommendations and solutions they are working from different levels of consideration: the approach of moral theology on one level and that of various gradations of ethics on another level. And the theological considerations enjoy the inherent priority of theology over philosophy. In both instances the desire is to improve contemporary business practice, to prepare students to understand the "moral rectitude of human acts," and to apply the principles of right conduct that will contribute to a proper moral spirit in the market place. How will this moral and ethical instruction be accomplished within the framework of the business curriculum?

TIME AND PLACE FOR ETHICAL INSTRUCTION

Frequently in the Catholic schools we assume the proper instruction will be given in the religion class. Too frequently, however, the students hear many of these principles in the study of the commandments, in particular, but fail to connect them with their daily business activities as consumers or as part-time employees. Most religion teachers are too far removed from

⁸ Vernon J. Bourke, *Ethics: A Textbook in Moral Philosophy* (New York: Macmillan Co., 1951), p. 8.

contact with the daily routine difficulties of an increasingly complex business world to foresee the specific problems with which these students are or will soon be confronted. Moreover, religion classes on the secondary level are not usually segregated according to the classical, scientific and business curricula. Thus the instruction falls into a level common to the needs of the group and does not single out any segment of our social-economic system for detailed consideration. Only a few religion texts on the high school level devote any particular attention to moral or ethical problems of specific careers or professions; those that give business some consideration do so in a very brief and general manner.

On the collegiate level, ethics courses are usually required in the business administration curriculum, and specific considerations can be accorded modern business practices in those courses. An interesting explanation of the considerations that led to the establishment of a business ethics course at the University of Notre Dame, together with an analysis of the approach, content, and instructional techniques of this course, has been given by Professor Herbert Johnston of the Notre Dame Department of Philosophy.⁹

However, our concern in this presentation is with secondary school students, only a small percentage of whom continue their studies at a college or university. By reaching students in their high school programs, we reach the greatest number who will enter business and can help mold their business conduct according to a Christ-like pattern. There is no reason why we can not strengthen our religion courses in this matter of considering principles of business morality and, at the same time, develop further moral instruction essentially through applications to specific problems as they arise and are treated within the business program.

COURSE INTEGRITY AND INTEGRATION

"Instruction" is used in preference to the term "integration," more frequently employed, in view of an observation offered by Brother Jarbeth, O.S.F., discussing one phase of this broad problem:

⁹ Herbert Johnston, "A Course in Business Ethics," *Catholic Business Education Review*, VI (November, 1954), 17.

We can definitely see that they are not carrying their religious instruction from the religion class and applying it to their other studies. You don't correlate religion—you indoctrinate it. . . . The trouble with modern pedagogy is that we try to "sneak in" moral issues without seeming obvious. This idea of "slipping" a moral point past their noses is beyond me. Some have lost sight of the fact that man's primary purpose is the salvation of his immortal soul, and secondarily his aim is the support of the body. . . . If we have to camouflage moral issues with chocolate as if they were castor oil drops then we might just as well give up now.¹⁰

The moral instruction within the business course should be brief, detailed and specific, wherever possible. Sermons and instructions on any and every phase of religion are not part of the business curriculum. Our primary responsibility in the business education curriculum is to teach the courses assigned to us, relating wherever possible moral issues implicit in the subject matter. Some few fall prey to a false spirit of the apostolate and transform bookkeeping, consumer economics, office machines, typing, and shorthand into additional periods of intensive religious cultivation, with the possibility of unsatisfactory results in both areas.

If our students are ever to exercise moral leadership in business, it is true that they must know moral principles, but to achieve positions in our business economy where they can exercise that leadership presupposes their professional competency, which results in great part from the excellence of their basic instruction in the business subjects. Thomas O'Keefe, Young and Rubicam executive, made this point in addressing young people interested in advertising: ". . . before the Catholic wins the right to influence basic attitudes directly, he must master the technical skills of the profession. Once he has merited the respect of his fellow workers on the basis of his competence on the job, his ideas will be carefully weighed."¹¹ This fact alone should be an inspiration for Catholic business educators to stress achievement and competency, combined with moral and ethical values.

In fact, our only effectiveness in inspiring confidence as business teachers is a demonstration of our competency to teach the

¹⁰ Brother Jarbeth, O.S.F., "The Emphasis of Ethics in the Teaching of General Business, Consumer Education and Business Law," *Catholic Business Education Review*, IV (February, 1953), 57.

¹¹ "Kind Word for Advertising," *Today*, VIII (February, 1953), 6.

business courses. The importance of competency in the so-called secular branches of study is emphasized in the *Constitutions of the Clerics of St. Viator*: "Profane studies, although less important than the study of religion, are no less necessary, for the members of the Congregation have the opportunity of giving religious instruction only inasmuch as they are capable of teaching profane subjects."¹² The significance of such advice has universal application, and special importance in the areas under discussion. Again, a comment by the founder of the Clerics of St. Viator, Father Louis Marie Querbes, in his *Commentary on Teaching*, advances a sound principle in the matter of moral instruction in the profane subjects:

These moral reflections should be generally short, made with discretion and circumspection, in order not to lose their effect. A maxim, a comparison, a word, said to the purpose are so many seeds that will develop into abundant fruits under the blessings of God. . . . These pious thoughts seasonably suggested will perhaps do more to form your pupils than the Catechism lessons.¹³

BUSINESS EDUCATION TEACHERS' RESPONSIBILITY

It is only natural that in those high schools where religion is not a part of the curriculum some consideration be given to special courses in business ethics. Yet, the secular business educators recognize the universal nature of ethical instruction and the necessity of presenting moral issues in all classes. What do these educators think about the question: "Who shall teach ethics?"

Dr. C. L. Lapp, Washington University (St. Louis), suggests that "every instructor should accept the responsibility of teaching business ethics as it is related to his subject."¹⁴ Frederick G. Nichols considers this problem at length in his report on "Business Ethics." Fortified with examples of possibilities in accounting, business law, and consumer education, Nichols concludes:

¹² *Constitutions of the Clerics of St. Viator*, Article 163. (Italics added.)

¹³ Louis M. Querbes, *Manual of the Clerics of St. Viator (and Commentary)*, Part II: "The Cleric of St. Viator as a Catechetical Instructor" (Jette St. Pierre, Belgium: General Direction of the Institute), 1926.

¹⁴ C. L. Lapp, "Problems of a Teacher of Business Subjects," *Balance Sheet*, XXXIV (November, 1952), 112.

No subject in the business curriculum is without exceptional opportunities for teaching business ethics. Every business teacher should be required to make the most of these opportunities as a major phase of his teaching, not as an occasional deviation from his daily routine. The development of ethical concepts and right habits of thoughts and action should be a primary objective of every course and prime responsibility of every business teacher.¹⁵

There seems to be no question among secular business educators that we have need for moral and ethical training, and that the responsibility must be shared by all teachers. The importance of action in this matter for the good of the entire economy has been expressed by a prominent Southern leader in business education, E. G. McGill:

To a large measure, the responsibility as to what happens regarding the moral and ethical practices developing in American business relationships rests upon the influences of business and economics teachers in the preparation of the potential planners of American business activity. It is the responsibility of these teachers to do more than help youth acquire the tools of business. There must be a recognition of the relationship of business and economic welfare in the organized enterprise to that of the individual and society. Business teachers, perhaps, more than those of any other academic area, are in a position to influence the thinking of youth regarding their moral and ethical obligations as those who will formulate and carry out business policy.¹⁶

TEACHER PREPARATION

The answer lies in teacher preparation as well. For Catholic educators it lies in an increasing understanding of the problems of business and a further interest in and study of the relationships between these problems and the principles of moral theology. Educators have not been inactive in attempting to formulate a pattern of approach to these problems, but the movement forward has been a slow process. To have firmly established in the minds of both secular and Catholic business education teachers the conviction of the need for improvement and the belief that every teacher must share in this moral revival is, in itself, no small indication of progress.

¹⁵ Frederick G. Nichols, "Business Ethics," *Journal of Business Education*, XXVII (March, 1952), 299.

¹⁶ E. C. McGill, "Moral and Ethical Values in Business Education," *Balance Sheet*, XXV (April, 1953), 339.

Addressing the educators attending the Business Education Clinic sponsored by The Catholic University of America in June, 1953, Father Connell emphasized: "... let the Catholic teacher, lay or religious, whose task it is to conduct a business course be convinced of his obligation to keep in touch with modern business practices as well as with new techniques and new methods in business education, and integrate them into the course . . . but always and ever propounding and explaining in connection with them the teachings of Catholic theology on their moral aspect."¹⁷

The foundation has been laid; the structure is in the process of development. In a subsequent article, we shall discuss and illustrate some of the progress that has been accomplished in presenting moral and ethical instruction in specific areas of study in the secondary school business education curriculum.

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The personal papers of Rev. Louis A. Lambert, editor of the *Freeman's Journal* from 1894 to 1900 and one of the most noted priests in the late nineteenth century, have been turned over to the Department of Archives and Manuscripts of The Catholic University.

The first Catholic university in the Belgian Congo opened its first academic year last month with twenty students, seventeen Africans and three Europeans.

Refusing to accept any presents on the occasion of his seventy-fifth birthday and the fiftieth anniversary of his ordination, Archbishop Paul Giobbe, Papal Internuncio to the Netherlands, asked Catholics recently to set up a medical scholarship in his name at the Catholic University of Nijmegen.

¹⁷ Francis J. Connell, C.S.S.R., "Obligations of Teachers To Present Catholic Principles in Business Courses," *Catholic Business Education Review*, V (February, 1952), 32.

BRAINLESS BRAINS

BROTHER ALPHONSUS FIDELIS, F.S.C.*

The title of this article is apparently a contradiction similar to the squareless square or the classless class. And that is just what we desire to show; for today, there does appear to exist in certain circles the tendency to allude to a mechanism which is not a brain as though it were a human brain. Could not one say that only an analogy is intended? "Omnis similitudo claudicat." We fail to note any analogy between a piece of machinery and the human brain; for the differences outweigh the similarities. Here, we are far from condemning the descriptive term "brain" which is sometimes used to label various computing devices. But we wish to emphasize that we do object to the use of the term "thinking machine" as though the machine actually carried on a train of thought, or that thought is purely material and operates as though it were secreted by the brain in the same fashion as a gland secretes its fluid. Hence, we are going to point out first that there is no such object as a thinking machine or brainless brain, and then to make clear what we understand concerning our thinking and the functioning of the intellect through the medium of the human brain.

REPORTERS' EFFERVESCENCE AND REALITY

In this technological age it is amusing at times to read the interpretations set forth by some reporters in the daily newspapers about a mechanical contrivance supposed to "think" as though it were human. True, we must allow for reporters' effervescence and take many of their statements *cum grano salis*. Take, for instance, this description of a machine whose working is based on the symbols of modern or symbolic logic. We read in the *New York Herald Tribune*, March 8, 1954, the following caption: "He Teaches a Machine To Think." Then:

A Mount Holyoke College philosophy professor has come up with a "thinking machine," which is not to be mixed up with the mathematical type of mechanical "brains" or computing machines. The professor says it can

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test the validity of the basic laws of logic, explore the field for new principles and test whatever specific arguments are given to it for examination.¹

Assuredly, this type of a so-called mechanical brain is not doing any thinking at all. It is merely carrying out the thinking activities of the inventor who foresaw on his blueprint prior to its leaving his drafting board just what the machine would be capable of doing. The potential apparatus then became actualized as a real, delicate piece of mechanism operating with the mathematically-set symbols of symbolic logic, a system of logic which we note may be found today in many of the new textbooks on that subject.

SYMBOLIC LOGIC AND ITS FALSE CLAIMS

Symbolic logic was formerly a graduate course in mathematics with several systems dating back to about one hundred years ago. The various systems are explained by C. L. Lewis in his *A Survey of Symbolic Logic*.² Today, symbolic logic is being used to replace the traditional or classic logic of Aristotle. McCall, in the preface of his *Basic Logic* writes: "Modern logic has become less and less an explanation of the laws of thought, a true logic, and more and more a set of algebraic combinations in which thinking is explained away and a mechanical substitution of symbols takes the place of the play of concepts in judgment and inference."³

Having studied symbolic logic over the spread of the years, I find that it is a splendid exercise from the viewpoint of mathematics; but compared with traditional logic, which I have taught for thirty years, it is not practical for ordinary daily argument or courtroom procedure, although some of the protagonists of symbolic logic claim that it can be used in complex cases of law and applied to a symbolic analysis of relay and switching circuits. Some simple syllogisms that require ten steps and ten sets of symbols for the arrival at conclusions would require two steps by one who applies the traditional logic rules and principles.

¹ *New York Herald Tribune*, March 8, 1954.

² C. L. Lewis, *A Survey of Logic* (Berkeley, Calif.: University of California Press, 1918).

³ R. J. McCall, *Basic Logic* (New York: Barnes and Noble Press, 1952), p. viii.

Recently, an article treating of the question of the value of mathematics and logical symbols in the solving of certain problems appeared in the *New York Herald Tribune*, November 17, 1954. We note from the contents of that article that it looks as though the house of cards of the mathematical mechanists may be toppling over. The article comments on a work of Professor Kurt Godel, at the Institute of Advanced Study, Princeton, New Jersey. (Dr. Godel won the Einstein prize for his work in mathematics.) Just a few excerpts from the news article will show that certain phases of mathematics and symbolic logic have been weighed and found wanting. To quote:

Kurt Godel's work was a shock to mathematicians. The implications of his theorems are only beginning to sink in, even though he first published much of them fourteen years ago. What did he do? He merely demonstrated that there are certain mathematical questions that are not only practically incapable of solution, but are theoretically undecidable, too. He showed mathematicians that those problems prove that they can never be sure that their mathematics are consistent, or proving one thing and another, they won't run into a contradiction. . . . In the meta-mathematician's drive to determine exactly what mathematics is he has attempted to reduce all mathematics to logical symbols.⁴

Thus it can be seen that the so-called "thinking machines" using symbols for the higher realms of complex procedures have been discredited by Dr. Godel. So too, he would question the enunciation of Alfred North Whitehead, one of the greatest contributors to the advance of symbolic logic. Whitehead in his work, *An Introduction to Mathematics*, states: ". . . by the aid of symbolism, we can make transitions in reasoning almost mechanically by the eye, which otherwise would call into play the higher faculties of the brain."⁵

THE SOUL IN A TEST TUBE

There are no "higher faculties of the brain," but there are sensory faculties which, to operate, need a bodily organ. The higher faculties used in reasoning are faculties of the soul and are conceived as accidents of the soul's substance, but as pertaining essentially to its nature and are, therefore, "proper ac-

⁴ *New York Herald Tribune*, November 17, 1954.

⁵ A. N. Whitehead, *An Introduction to Mathematics* (London: Oxford University Press, 1911), p. 61.

cidents." The view of Whitehead seems to border on the materialism of the behaviorist, John B. Watson, who claimed that thinking is nothing more than "a wiggling of the larynx" and emotion just "a movement of the gut." I heard Watson thirty years ago, during a debate in Washington with the late Dr. McDougall who upheld the traditional concepts of psychology, say, as he held up his fingers to simulate a test tube: "It will not be long before we can examine the soul in a test tube just as we do with any material thing." Watson, the materialist, seemed to exert profound influence on the large student audience at the debate, if we were to gauge by the standing vote of confidence given to his philosophy of materialism.

Materialism is rampant at the present time, and we are aware of the fact that some intellectual idealists have been ensnared by the system of Communism which is based on the premise that matter is the only reality—with God, the soul, and spiritual values mere fictions. Since "thinking machines" and "brainless brains" connote fundamentally a contradiction and are based on a materialistic concept, in my opinion they should be relegated to the null class, the class of non-existent things.

THE BRAIN AND THINKING

As we have been discussing "thinking" and the "brain," we would like now to make clear just what human thought is and the functioning of the human brain as an instrument used by the thinker. Thought has been described as the application or adaptation of revived memories to a present situation under the influence of emotion or will. Those revived intellectual memories are the recalled ideas or concepts stored up in our ability to produce them when they are wanted. Some psychologists have termed them "psychic dispositions." When they are revived, there is a second mental act, an assertion made about the concepts and their corresponding objects, an assertion of union or denial, a judgment which is wholly mental. But that judgment may be verbally expressed as a proposition which is either true or false. That act is thinking and can not be done by any type of machine.

Furthermore, the material substrate of intellectual activity is the cerebrum or large brain, a structure of the central nervous system which lies above the brain stem, fills out the greatest

portion of the skull, and contains billions of nerve cells (gray matter) and fibers (white matter). Its structure is very complicated and its nomenclature is extensive. These facts we learned in our laboratory study of the brain and spinal cord at The Catholic University of America some years ago. The noted psychologist, William James, who was conversant with the delicate and complex structure of the human brain, advised in his writings the study of the nomenclature of the brain at least six times, and after that he felt one might come to some sort of a grasp of its intricate functioning.

In his book, *Nature, Knowledge, and God*, Brother Benignus, F.S.C., has this to say about the relationship of the brain to thinking:

The manifestations of thought depend upon the relative integrity of the brain; but this proves nothing, since the manifestation of thought depends upon sensory and muscular operations. When a great enough impairment of the brain occurs, a man dies. Again, this proves nothing, since science can offer no evidence that thought ceases at death. Our general conclusion must be that there is no physiological evidence that we think with our brains, and that the psychological evidence makes it overwhelmingly clear that we do not possibly do so.⁸

We are aware of the fact that the *conditio sine qua non* for the production of good music is a good musical instrument played by a skilled musician. The instrument of itself merely gives out sound, good or bad. But the musician is *extrinsically dependent* upon the instrument to bring music to his auditors. If the instrument be a defective one, then the unpleasant results will be manifest, notwithstanding the great ability of the musician. Now considering the music as such, in itself, it is not in the instrument, but in the player. That is to say, the musician depends *intrinsically* on himself, on his genius or talent, for the music as such, and only extrinsically on his instrument for the producing of harmony or melody. So mere matter does not form itself into patterns without an intelligence to guide it. That is seen in the relationship of the musician to his material instrument.

⁸ Brother Benignus, F.S.C., *Nature, Knowledge, and God* (Milwaukee: Bruce Publishing Co., 1947), p. 199.

Analogously, we consider the functioning of the human brain and the human intellect. The brain is the *conditio sine qua non* for intellectual activities, and *not the cause*. A condition is something required in order that an efficient cause can act or exercise its causality. In speaking of the functioning of the human brain in the process of thought, Thomist philosophers strive to make it clear that the intellect is *extrinsically* and not *intrinsically* dependent upon the brain. It is true that the intellect needs and does make use of the brain to gather through the medium of the sense organs those materials it requires for thought and to reflect back upon the world of reality the acts of thought itself. Those acts of the intellect are three: conception or the generation of concepts (ideas); judgment, the uniting or disuniting of two objective concepts; and reasoning, that act of the intellect by which it unites two distinct judgments, and thereby knows some new truth which follows necessarily the truths in the two judgments.

GOD'S IMAGE NOT TO BE BELITTLED

What a wonderful creature is man: a combination of matter and spirit, and in his possession of intellect and will made to the image and likeness of God! Many a *Deo gratias* to Him who created each of us a person with such marvelous powers should well up in our hearts every day of our life here below.

By fervent prayer, sound religious education and pursuit of good Catholic lives we must try to offset the strenuous efforts of the present-day atheistic materialists, who by their writings or otherwise work unceasingly to belittle our God-given spiritual faculties of intellect and will. The objective of atheistic materialists seems to be an attempt to smother any consciousness of moral guilt for our sins by reducing us to the level of the brute animal with its purely instinctive activity. To them this life is the end-all of all things. There is no God, no hereafter, no Judgment, neither heaven nor hell.

How destructive of all hope such a debasing philosophy of materialism can be! Hence, the timely warning of the Catholic Bishops of the United States in their 1954 statement:

Whether it be entrenched in the organs of a foreign, or in one of our own domestic institutions, it is atheistic materialism that seeks to destroy us. This is the enemy. . . . In the sign of Christ's Cross our ancestors

in the Faith conquered the ancient paganism and gave mankind the golden ages of the Christian era. We in our day shall conquer the new paganism, atheistic materialism, in the same triumphant sign.⁷

We have essayed in this article to point out that which is obvious: namely, that the thread of materialism and mechanism runs through many of the pronouncements made by various writers in the field of science and by some professors in our universities when they step over into the field of philosophy. They, with false reasoning, give their own distorted views in the discussion of ultimate meanings and values. No doubt, it is pride of intellect that is the dominant force behind atheistic materialism for, like Lucifer, they will not serve; they will not recognize any being as superior to themselves.

. . .

The world-wide mission of mercy carried on by the American Hierarchy for the benefit of refugees and other homeless and hungry all over the globe, during the 1953-54 fiscal year, had a total value of \$43,621,916.07. War Relief Services of the NCWC shipped more food and other supplies to foreign countries than all other voluntary agencies of the United States combined.

A set of new tests that are highly valid in discovering musical aptitude at any age, the *Drake Musical Aptitude Tests*, was published recently by Science Research Associates, 57 West Grand Avenue, Chicago 10, Illinois.

Temple University, Philadelphia, will hold its Annual Reading Institute during the week of January 24th. The topic for this year's program is "Phonics and Related Word Perception Skills."

"One Nation under God" is the 1955 theme of Brotherhood Week to be observed February 20-27. Brotherhood Week is sponsored by the National Conference of Christians and Jews.

⁷ "Statement of the Bishops of the United States" (Washington, D.C.: National Catholic Welfare Conference News Service, November 20, 1954).

SPECIAL WITH JESUS

SISTER FRANCIS ASSISI, C.S.A.*

"Mommy, tell me about Jesus," begs Bobby, a three-year-old.

"Ask your Uncle Egbert," directs his mother.

To the Reverend Uncle Egbert, S.T.D., Robert is a rational animal, duly baptized, but somewhat a nuisance. The boy will listen but briefly to a scriptural account or a clear doctrinal explanation and then wander away to his comic books.

"Mommy," seven-year-old Bobby will confide later, "Uncle Eg don't know much about Jesus."

Mother smiles. Uncle Eg knows plenty about Jesus but not much about children. The exhortations that her reverend brother has been subjected to on the imparting of Christian doctrine have no doubt been sound but scarcely applicable. She has been exercised with theological questions that would have left the thirteenth-century scholastics breathless.

JESUS IS WONDERFUL

"Mommy, why did God make us with two arms, two legs, and *round* heads?" "Mommy, if my guardian angel is so smart and strong, why don't you let me and him go to the store by ourselves?" "Mommy, if God is so nice, how come He lets that angel [Michael] run around with that big knife? He might hurt hi'self." "Mommy, if Jesus peeped out of the altar just once, would Blessed Mother smack Him?" "Mommy, don't blow your top." Mother is aggravated because she needs an article from the store and isn't free to go for it. "Tell Jesus. He'll bring it. Can't He do anything?" "Mommy, how come a guy like Jesus who could make storms stop and bring little dead girls alive, how come He let those guys hang Him on a cross? Wasn't that kind of dopey of Him?"

The Jesus who is responsible for Christmas and Easter, who is given credit for puppy dogs, potato chips, front teeth, red wagons, baby brothers, and picnic suppers is truly wonderful

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to the child in the complete sense of that word. This Jesus and the God from whom He came take much thinking about and asking about.

CREATION IS WONDERFUL

Pre-schoolers are enthralled with the simple stories of His great love for us. The story of creation is inexhaustible because it is best comprehended by the inductive method.

"God made me and you and Grandma and Daddy and Uncle Tom and Aunt Clara and Stevie and Davie and Marie.

"Did He make Sister Helen?"

"Yes."

"Was she a Sister when He made her?"

"No, He made her a baby first."

"How did she get to be somebody special like a Sister?"

"He did it."

"Am I special with Him?"

"Of course you are."

"How am I special?"

"You're baptized."

"What's baptized?"

And so it goes.

The next day (or sooner) creation starts all over again.

"Mommy, did Jesus make Larkey [the delivery boy]?"

"Yes."

"Did He make Lugger [the dog]?"

"Yes."

"How come Lugger's got four legs?"

No answer for the moment. Is this zoology or theology?

"Mommy, is the head that belongs to the back two legs inside the back?"

"No, honey, God likes things different, so He made a lot of different animals. Look how He made birds."

"Mommy, did God make everything?" This truth is then ascertained person by person, object by object.

GOD'S LAW IS WONDERFUL

Along with his concept of God's omnipotence and loving providence grows the child's concept of God's law—not through

a scholarly exposition of the Decalogue but through consistent interpretation of daily experience.

"You mustn't slap baby brother because he's baptized and special with Jesus," Mother chides.

"But, Mommy, you slap me and I'm special with Jesus."

"Well, Mommy slaps you so you'll stay special with Jesus. When you do naughty things, Jesus doesn't like it. You have to learn to do good things. Mommy slaps you sometimes to help you remember."

"Can't I slap Stevie to help him remember?"

"Stevie's too little to remember." "Anyway, God made Mommy to take care of slapping."

"When I grow up, will you be little and will I slap you?"

Oh! where is the manual of moral theology?

LITURGY IS WONDERFUL!

Then he learns formal prayers. It's hard going.

"Mommy, why can't I just tell God 'Old Mother Hubbard'? Why do I have to tell Him 'Hail Mary'?"

"'Old Mother Hubbard' is just play stuff. 'Hail Mary' is for praying. It's for Blessed Mother."

Then Mommy makes a big mistake. She says, "Come, dear, let's learn it so we can say it for Daddy."

"But it's for Blessed Mother!" And Mother, who has been repeating prayer formulas somewhat mechanically, awakens again to the great truth.

Mass has few attractions for Bobby during the pre-school years (and sometimes very little for a long time after). He goes because Mommy takes him and Jesus likes him to come. He can't see much besides the backs in front of him, the faces behind him, and the ceiling above him. If he swings his rosary and rattles it, Mommy looks mad and so does the lady behind him. If he wants to ask something, Daddy says, "Shh! Not now." If he stands on the seat, Daddy pulls him down and says if he's not good he can't come next week. (He would find that arrangement quite suitable.) If it's warm in church, he goes to sleep.

THE INCARNATION IS WONDERFUL

Soon, school begins and Sister tells not him now, but them, about Jesus. It soon seeps into his consciousness that the point

of this school business is to tell them everything. Somewhere along about second grade, it happens. He learns something, really knows it, for the first time. "God became Man!" He has kissed the Baby Jesus in the crib for six or seven Christmases now. Jesus and God have been interchangeable terms—but vaguely so. This is really something! God who made mountains and stars, lakes and rivers, grass and mud, toads and turtles was once a little boy like himself. That's why there's a Blessed Mother. She took care of God when He was a boy. With this new insight, he then must know all about Jesus. The wonder starts all over.

"Mother, was Jesus like Superman?"

"No, darling. Superman isn't real. He's just a story somebody makes up. Jesus was a real boy."

"Was He naughty?"

"Of course not, dear. Real boys aren't naughty. When people are naughty, it's because they're stupid or sissy, or just plain selfish. Jesus came especially to show us how real people ought to be."

SACRED SCRIPTURE, LITTLE HELP TO MOTHER

And, here is Mother's stiffest problem. The Scriptures are silent, or nearly so, on the subject of the Boy Jesus. So is Uncle Egbert. But the boy Robert is not to be denied the comradeship of the Boy Jesus. What kind of a boy was Jesus? The Son of God, Incarnate—His human nature *perfect*—a concept most difficult for Mother to grasp. Would He have intelligence like some of these "Whiz Kids" one reads about, reading Greek and Latin at six and doing calculus at seven? There is no point in presenting the Boy Jesus as a grind at studies, even less as the little Wizard of the apocrypha who astounds all Nazareth daily by His miracles. The gospels make it very clear that His townsmen and kinsfolk were surprised at the achievements and the learning of the carpenter's Son.

Was He then no different in any respect from other children? He was most certainly different. Quietly, unobtrusively, in His perfect human nature, He saw, heard, experienced. Within the limits of the manhood which He had taken on, He did perfectly know. He was like us in all things save sin. We, accustomed

as we are to thinking of sin as sticky stuff we mess around in, find it difficult to read the above as—He was like us in all things, save that He was without imperfection of any kind: in His doing, in His knowing.

“And so Jesus advanced in wisdom with the years, in favour both with God and with men.”¹ We wonder at it—but it is only as things should be with perfect men. When one considers how it is with most men as they advance in years, one is struck with the wonder of the words.

So Mother tells stories about Jesus. No, Jesus did not eat Wheaties. But He ate. Anyway, Jesus wouldn't be so silly as to eat Wheaties just because (who is it?) eats them. He would eat to keep His body strong so He could do His work and please God the Father.

And on and on thus until “Jesus is honey in the mouth, music in the ear, a shout of gladness in the heart!”² And on and on, until Captain Video, Superman, and Hopalong fade into proper insignificance. On and on, until His will is done on earth as it is in Heaven!

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The Madonna is the title of a set of six color slides made from Madonna paintings by some of the great artists. Producer of the slides is Mrs. Florence Reeves, 1552 President Street, Brooklyn, New York. The slides sell at \$1.00 each, or \$5.00 per set.

The Home Study Service of St. Charles Seminary, Philadelphia, a correspondence course in the Catholic Faith conducted by the seminarians, answered 160 requests for information in the first two years of its existence. Of 105 courses begun, 85 were completed. At present, fifty new courses are in progress.

¹ Luke 2: 52 (Knox).

² St. Bernard, “Sermon 15 on the Cantic” (Roman Breviary, Lesson 6, Feast of the Holy Name).

THE CATHOLIC UNIVERSITY OF AMERICA RESEARCH ABSTRACTS*

A CRITICAL ANALYSIS OF PLANS FOR TEACHING MORAL AND SPIRITUAL VALUES IN THE PUBLIC SCHOOLS by Rev. Edward J. Norton, S.V.D., M.A.

By way of background, the persistence of the problem under study was outlined and religious and legal complications were pointed out. As a function of the study a thorough inspection of value theory was made. The proposals for teaching moral and spiritual values in the public schools, as contained in three representative books, were then evaluated in the light of philosophical theory of value and with regard to pedagogical aptness. The three works are: (1) The Educational Policies Commission of the National Education Association of the United States and the American Association of School Administrators' *Moral and Spiritual Values in the Public School*; (2) the American Council on Education's *The Function of the Public School in Dealing with Religion*; and (3) William Clayton Bower's *Moral and Spiritual Values in Education*.

It was found that the values contained in all three books were definitely subjectivistic. Religion appeared to be regarded as merely a social factor. The plans for teaching these values were scented heavily with behaviorism and Thorndikian psychology of learning. Nothing was found to warrant acceptance of moral and spiritual value teaching as a substitute for religion in public education.

NORTH DAKOTA LEGISLATION RELATIVE TO ELEMENTARY AND SECONDARY SCHOOLS by Rev. Henry W. Schneider, M.A.

The dissertation covers three main points: (1) aid which the State of North Dakota gives to private schools; (2) control which the State exercises over private schools; and (3) the relation of religion to the public schools of North Dakota.

In the first chapter it is pointed out that the aid which North Dakota gives to private schools is limited very definitely by her

*Manuscripts of these M.A. dissertations are on deposit in the John K. Mullen Library at The Catholic University of America and may be obtained through interlibrary loan.

Constitution and statutes. Tax exemption is the aid of greatest consequence. The use of public school property is permitted. However, no aid is given which would demand any serious obligation on the part of the State.

The second chapter points out the controls exercised on the private schools by the compulsory school-attendance laws and by the supervision laws of the State Department of Public Instruction. These controls are quite rigid; in fact, North Dakota is regarded as one of the strictest states in the supervision of private schools.

The third chapter goes into the problems of religious practices in the public schools, including the practice of nuns' teaching in the public schools and the problems of released-time. The only religious exercises permitted in the public schools are of a very minor nature.

CATHOLIC ELEMENTARY AND SECONDARY SCHOOLS UNDER WASHINGTON STATE LAW by Rev. Norman Triesch, M.A.

This study is an investigation of relations between church and state in education in Washington. A chronological review of constitutional provisions, legislative enactments, executive directives, and judicial decisions traces the development of these church-state relationships.

State provisions relative to public funds have entirely excluded private schools from direct aid but have permitted them limited indirect aids in the use of public school facilities and tax exemption.

State provisions relative to supervision of private schools have generally been within the legitimate limits of public authority. Private schools have been permitted to operate, and civil demands made of them have not destroyed the scope or efficiency of their work.

Finally, an investigation of the status of religion in the public schools shows definite movements toward expanded released-time programs. Special attention is directed to the implications for Catholic children who must attend the public schools because there is no Catholic school in their locality.

A COMPARISON OF ACHIEVEMENT IN COLLEGE BETWEEN BOYS FROM SEGREGATED CATHOLIC HIGH SCHOOLS AND PUBLIC HIGH SCHOOLS by Rev. John C. Sims, M.A.

The purpose of this study was to determine whether the young men graduating from public coeducational secondary schools surpass in scholastic achievement during their first year in college the young men graduating from Catholic secondary schools for boys. The data were gathered from the permanent records of Loras College, Dubuque, for the 1947-1948 academic year and from the high school transcripts in the files of the college.

One hundred twenty-five graduates of the Catholic secondary schools and 125 graduates from the coeducational public secondary schools were equated on the bases of mental maturity, general averages, and the average high school marks in English, history, mathematics, and science. At the end of their freshman college year, a comparative study was made of the college records of the two groups of young men in English, history, science, language, first and second semester averages, and general averages.

From these data it is ascertained that the young men from Catholic secondary schools for boys surpass those from coeducational public secondary schools in English and history, with critical ratios of 3.12 in both areas. Likewise, this superiority is evidenced in the difference in the first semester averages for the same group of courses, the critical ratio being 3.33. Moreover, the young men from the coeducational public schools are not superior in achievement to those from Catholic secondary schools for boys in any freshman course or semester average. The critical ratios of 0.07 in science, of 2.00 in language, of 1.30 in second semester average, and of 2.00 in general average are insignificant.

The data warrant the conclusion that the graduates from the Catholic secondary schools for boys compare favorably in college freshman scholastic achievement with the graduates from the public coeducational secondary schools.

HIGHER EDUCATION NOTES

College and university enrollment in the United States this year is the highest ever recorded, J. Kenneth Little, Deputy Commissioner of Education, U.S. Department of Health, Education, and Welfare, announced last month. Totalling 2,472,000 students, the estimate of the 1954 fall enrollment is 0.6 per cent higher than the previous all-time enrollment of 2,457,000 reported in 1949. The 1954 estimate, based on returns to the Office of Education from 85 per cent of the Nation's 1,900 institutions of higher education, represents a rise in student enrollment of approximately 10 per cent over that of 1953. Last year's enrollment was 2,251,000 students.

This is the third consecutive year in which college and university enrollments have increased. Except for the years immediately following World War II, when large numbers of veterans were attending college under G. I. educational benefits, the 10 per cent increase in number of students this fall over last fall is the largest single-year increase percentage-wise since the mid-thirties. The estimated 636,000 new students enrolled this fall is the second highest enrollment of new students in the Nation's history. It is 11 per cent more than the 572,000 new students enrolled last fall. The current enrollment of new students was exceeded only by the 1946 enrollment of 696,000, which included the very large group of veterans of World War II who were entering college for the first time. Excluding the high student enrollment years immediately following World War II, the 221,000 estimated increase this year over that of last year is the largest on record.

School and Society's thirty-fifth annual report on college and university attendance, published in that periodical, December 11, 1954, discloses significant findings in the 1954 attendance figures of 846 approved universities and four-year colleges, representing 94.5 per cent of such accredited institutions in all parts of the United States and its territories. The forty-nine institutions not reported are mostly small colleges. The figures for this semester show 1,383,750 full-time students and a grand total of 1,895,280. The increases over last fall (for 801 approved in-

stitutions reporting comparably both years) are 6.8 per cent in full-time students, 9.7 per cent in part-time students, and 7.6 per cent for grand total attendance.

The 1954 freshmen in five broad fields of study exceed by about 9.2 per cent similar freshmen of 1953, who were 6 per cent more numerous than in 1952, who in turn were 10 per cent more numerous than in 1951. Freshman enrollment in education is 19.4 per cent higher than last year; freshman engineering students number 9 per cent over last year; commerce or business administration freshmen increased 7.4 per cent; freshmen in liberal arts, 7 per cent, and freshmen in agriculture, 6.1 per cent.

There are advances in the enrollment of full-time students this year over last year: a gain of 7.3 per cent in public universities, 1.9 per cent in private universities, 7.5 per cent in independent arts and sciences colleges, 6.7 per cent in independent technological institutions, and 15.1 per cent in independent teachers colleges. Men students taking full-time programs increased 7.6 per cent, and full-time women students gained 5.3 per cent.

Veteran students taking courses under P.L. 550 number 224, 902, and there are 6,238 continuing their education under the disability provisions of P.L. 894. It is estimated that 74.4 per cent of the former and 34.7 per cent of the latter are full-time students.

Part-time enrollments are up also; the gain over 1953 is 9.7 per cent. Part-time enrollments in 1953 were 1.1 per cent less than in 1952.

In full-time students the University of California is first with 35,273, and New York State University is second with 22,849. In over-all enrollment New York University leads with 39,401.

School and Society reports also that preliminary survey figures indicate that junior college enrollments will be up by approximately 15 to 20 per cent as compared with last year. Independent junior colleges are showing almost the same percentages of increase as public junior colleges.

Working agreements with regional accrediting associations are now being developed by the National Council for Accreditation of Teacher Education. In the December, 1954, *NEA Journal*, W. Earl Armstrong, director of the National Council de-

scribes the nature of these agreements. First, accreditation by the appropriate regional accrediting association is prerequisite to accreditation by the Council. For the present, the Council will continue on its accredited list the small number of institutions not accredited by the appropriate regional accrediting association, but eventually those not regionally accredited will be expected to become so or be dropped from the Council's list.

Second, whenever possible evaluators from the Council and the regional association concerned will visit an institution at the same time in a joint evaluation under the chairmanship of a regional representative and will make a single report to the institution following the visit.

Third, the Council will always nominate the evaluators of the teacher-education program, will determine the standards to be applied to teacher education, and will decide whether or not the institution will be accredited for teacher education. The regional association will have the same responsibility for the standing of the institution as a whole.

The Council's recently adopted constitution contains two important provisions, Dr. Armstrong notes. The first restricts the function of the Council to those activities relating specifically to the accreditation of teacher-education institutions and programs. The second important stipulation provides for an Appeals Board of five persons to hear an appeal from any institution not satisfied with the actions of the Council with reference to the accreditation of its teacher-education program. The Very Rev. Paul C. Reinert, S.J., president of St. Louis University, is a member of the Appeals Board.

In the event of an appeal, this board, with the addition of two persons whom the board selects, will consider the appeal and make a recommendation to the Council. The final decision will be the responsibility of the Council, but that body will make the recommendation of the Appeals Board available to any interested parties.

In September, 1954, the Council published a pamphlet on its purposes, policies, and procedures. It contains many interesting facts concerning the status of accreditation of institutions where programs in teacher education exist. For example, slightly fewer than one-fourth of all the institutions in which teachers

are prepared in the United States are accredited specifically for teacher education. Yet more than one-half of all new public school teachers each year are prepared in institutions so accredited. Other facts and figures are: 1,209 colleges and universities are approved for teacher education by the forty-eight state departments of education and the District of Columbia; 885 of these are accredited for general excellence as institutions but not specifically for teacher education by their appropriate regional associations; 284 of the 1,209 are specifically accredited for teacher education by the National Council for Accreditation of Teacher Education; 14 of the 284 are not accredited by a regional association; 270 of the 1,209 are accredited by NCATE and the appropriate regional association; 310 of the 1,209 have no accreditation except by their own state departments of education; and 615 of the 1,209 have general regional accreditation but are not accredited for teacher education by the National Council for Accreditation of Teacher Education.

Not to be confused with the National Council for Accreditation of Teacher Education, which is part of the National Education Association, is the Council on Co-operation in Teacher Education, organized by the American Council on Education. *The Newsletter* of the National Council on Co-operation in Teacher Education is published bi-monthly and is available without charge upon request to the chairman of the Council, Wilson Teachers College, Washington 9, D.C. Readers will find this publication of help in keeping up-to-date on accreditation.

Interest in individual and corporate financial aid to private colleges and universities ran high in last month's news. A House of Representatives' subcommittee investigating Federal Government activities in education urged an easing of income tax burdens to encourage more individual and corporate contributions to colleges and universities. Opening Villanova University's twenty-year building and development campaign, James A. Farley, former Postmaster General and general chairman of Villanova's fund drive for 1955, told 350 business and civic leaders that they "have a responsibility for supporting private schools conducted by religious groups for their contributions to the physical and spiritual defenses of the United States and the whole of Western civilization." He also said that private philan-

thropy, the chief source of help for these colleges up to now, "has rapidly diminished, if it is not altogether extinct. Today, they turn to private business for help." Villanova's goal for 1955 is \$1,250,000 for a student union building now under construction.

Business and industry were called upon by the Empire State Foundation of Liberal Arts Colleges to join with institutions of higher learning as partners in preparing young men and women for leadership. In a publication, *The Strength to Grow*, the Foundation pointed to the achievements of its member institutions. Founded two years ago, the Foundation consisting of twenty-two member colleges in New York State, four of which are Catholic (D'Youville, Manhattanville, New Rochelle, and St. Rose), enlists the financial support of business, industry, foundations, and the general public.

Of interest to educational institutions soliciting donations is a new law in New York State, known as the "Tompkins Act." Copies may be secured from the State Department of Social Welfare, 112 State Street, Albany, New York. President Carter Davidson of Union College, who is also president of the Association of Colleges and Universities in the State of New York, explains the provisions of the Act in the December 14, 1954, issue of *Higher Education and National Affairs*, American Council on Education publication, as follows: (1) Colleges planning to solicit funds in New York State must register and pay a fee of five dollars; this fee is to be paid only once and secures permanent registration. (2) If the solicitation is carried on by an alumni association or some other organization separately incorporated from the college, it too must register. (3) Each year the organization, if it has solicited or secured any funds within New York State, must submit a financial report upon the form to be provided by the State Department of Social Welfare. (4) If, as part of the general promotional literature, the college publishes a list of donors, then it must secure in writing permission from the donor, or the executors of the estate in case of bequests, to print his name in any such report. (5) It is not sufficient to put a professional fund raiser on the payroll of the college to make him a bona fide employee; he must actually be a full-time officer of the college employed on an annual or longer basis.

President Davidson stated that the Commissioner of Social Welfare for New York State said that the law was made exceptionally severe in order to prevent undesirable solicitations being carried on. It is expected that the law will be amended, and representatives of higher education in New York are attempting to secure an amendment which would exempt accredited colleges.

Two Catholic college teams each won six out of eight of their debates on the question of whether the United States should recognize Red China in the fifth annual New York University Hall of Fame Debating Tournament. Georgetown University scored 707 points and took top honors among teams from twenty-nine colleges; St. John's University, Brooklyn, New York, was third with 687 points. Also winning six debates and ranking second with 693 points was Vermont University. Each of the competing schools had two two-man teams, one taking the negative side of the question and the other the affirmative. Among the three top schools, teams taking the negative side won nine debates and lost three. Affirmative teams also won nine and lost three.

Several fellowships were announced last month. The Fund for the Advancement of Education of The Ford Foundation is offering approximately 150 Faculty Fellowships for the academic year 1955-56 to college teachers throughout the United States. There are some important modifications in the purposes and operations of the Fund's program this year. To a greater extent than in previous years the applicant's proposed program will be judged on the basis of its potential contribution to the strengthening of his institution's program of liberal education. Furthermore, consideration will be given to related applications from two or more members of one faculty who propose to devote their fellowship year to allied aspects of an institution's program of liberal education.

Each fellowship provides a grant equivalent to the salary of the recipient plus certain expenses. Candidates should be between thirty and forty-five years of age. An institution of less than 600 undergraduates may nominate not more than two candidates; institutions with 600 to 1,500 undergraduates, not more than three; and institutions with more than 1,500, not more than four.

Applications must be submitted by January 31, 1955, to the Committee on Faculty Fellowships, The Fund for the Advancement of Education, 655 Madison Avenue, New York 21, New York.

The French Government is offering thirty university fellowships and forty teaching assistantships, the Institute of International Education (1 East 67th Street, New York 21, New York) announced. The fellowships are for students with definite academic projects or study plans. The assistantships afford language teaching experience and an opportunity to become better acquainted with France. Applicants must be U.S. citizens, preferably under thirty years of age. Closing date for application is February 1, 1955. Fellowship awards provide tuition and maintenance; assistantships cover maintenance and provide limited travel grants.

The Institute has also announced a limited number of scholarships for study in British universities during the summer of 1955. Six-week courses will be offered at Oxford, at Stratford-upon-Avon, and at the capital cities of London and Edinburgh. Completed applications should be returned by March 28, 1955.

Three scholarships in journalism were awarded recently. The winner of the 1954 Catholic Digest scholarship for graduate study in journalism at Marquette University is Marjorie A. Gaffney, La Habra, California. The scholarship is valued at \$750. Two Fordham College seniors were awarded the Joseph Medill Patterson scholarships in journalism for 1954-1955. Recipients of the \$500 awards are John A. Shanahan and Robert V. Spelleri, both of New York. These awards are made by *The New Daily News* in memory of its founder, Joseph Medill Patterson.

A new Catholic law quarterly starts publication this month. Named *The Catholic Lawyer*, the magazine will be published by St. John's University Law School, Brooklyn, New York, in cooperation with the St. Thomas More Legal Research Institute. The editor is Rev. Joseph T. Tinnelly, C.M., dean at St. John's. The magazine will have articles of current importance as well as a digest of articles printed elsewhere dealing with the law as it affects Catholic interests. It will also carry sections on recent decisions, current news, book reviews, and a question box.

SECONDARY EDUCATION NOTES

Catholic high school enrollment will pass the million mark by 1965. It is now estimated that high school enrollment throughout the Nation in 1965 will be 58 per cent higher than in 1954. The U.S. Office of Education estimates that there are 642,084 pupils in Catholic high schools today. Recent reports on diocesan school expansion programs indicate that Catholic educational authorities are moving fast to provide facilities for the increasing numbers of pupils. Last month the Archdiocese of Philadelphia announced the awarding of contracts for two new high schools: one for three thousand boys in Philadelphia, to be called the Bishop Neumann High School, the other the Nativity of the Blessed Virgin Mary High School for a thousand boys and girls in Pottsville, Pennsylvania. Another contract for a coed school of two thousand would have been awarded had not the zoning board of a township near the City of Philadelphia denied the Archdiocese a permit to build.

The Archdiocese of Washington announced plans for three new high schools for girls. One to accommodate six hundred will be conducted by the Congregation of Jesus and Mary. The Sisters of the Holy Cross will operate another with a capacity of five hundred, while the third school, for three hundred pupils, will be staffed by the Ursuline Sisters.

Greensboro, North Carolina, in the Diocese of Raleigh, will get its first Catholic high school next year. To be known as Notre Dame High School, it will occupy the building of St. Leo's Hospital, which has been closed. The new school will accept pupils regardless of race and will be taught by the Sisters of Notre Dame. Now under construction at Charlotte, North Carolina, is the Bishop Hafey Memorial High School, toward which the Catholic Daughters of America contributed \$15,000 last year.

A new Catholic high school at Donaldsonville, Louisiana, was blessed last by month by Archbishop Rummel of New Orleans.

Construction of the Gercke School of Manual Arts of Salpointe High School, Tucson, Arizona, got under way last month. The new vocational building is a gift of the late John J. Raskob.

Mrs. J. P. Corcoran, the former Mrs. Raskob, made the presentation of \$615,000. The capacity of Salpointe will be increased from 460 pupils to 1,000 pupils.

New England private high schools will publish their own evaluative criteria to be used in their accrediting by the New England Association of Colleges and Secondary Schools, it was decided at the fall meeting of the Association. While the public schools of the Association voted to accept the *Evaluative Criteria* of the Co-operative Study of Secondary School Standards, the private schools voted to prepare their own criteria. Member schools of the Association are to be evaluated and re-accredited every ten years.

Twelve fellowships for high school chemistry teachers, a grant of \$4,500, have been awarded St. Louis University by the Du Pont Company. The fellowships will enable the teachers to attend the University's Institute for the Teaching of Chemistry in the summer of 1955. The allowance includes \$100 for tuition and \$180 for living expenses for each student.

The Du Pont Company has also awarded St. Louis \$3,600 for two fellowships for recent college graduates who wish to work toward a Master of Science degree in the teaching of chemistry during the academic year 1955-56. The year's study will prepare recipients of the fellowships to teach chemistry, physics, or mathematics in a secondary school. Each of these two fellowships will provide \$450 for tuition and a stipend of \$1,200 for the student. Qualified applicants for any of the fourteen fellowships should write directly to the Director of the Institute for the Teaching of Chemistry, St. Louis University, St. Louis, Missouri.

Practical norms governing moral rectitude in dress are discussed by Rev. John L. Thomas, S.J., in an article entitled "Clothes, Culture and Modesty," which appeared in the November, 1954, issue of *Social Order*. Homeroom teachers in girls' high schools will find in this article many solid points for discussion with their groups. Writing from the points of view of theology, philosophy, and psychology, Father Thomas treats this delicate problem with both seriousness and common sense. After showing how fashions imply moral evaluations and how the real

danger to chastity is not found primarily in the type of dress itself but rather in the relationship of dress to the type of association between the sexes tolerated in our society, he makes this evaluation of the program of the SDS (Supply the Demand for the Supply) Modesty Crusade: "There can be no question that a positive program for modesty in dress is needed to counteract the prevalent naturalism in modern fashions. However, the SDS program appears deficient in the following respects. First, it has restricted its consideration of moral rectitude in dress to one aspect of the virtue of modesty [namely, that which relates modesty in dress to the virtue of chastity]. Second, this has led it to condemn the right thing for the wrong reason. Third, the result has been an undue emphasis on the erotic aspects of dress with the consequent danger of creating oversensitiveness and confusion among adolescent girls." (p. 394)

Other articles of interest to high school teachers appearing in *Social Order* are: "Catholic family in a Complex Society" by Father Thomas, and "Building Home Builders" by Sister Florence Marie, S.S.A.—both in the December, 1954, issue. Sister Florence's article describes Quebec's Christian Family Living Institutes, their objectives, programs, and activities.

Disseminating Catholic social principles in business is one of two major purposes of the Catholic Business Education Association of Canada. Its other purpose is the perfecting of teaching techniques in business education. The Atlantic Unit, which is the Association's first chapter, founded in March, 1954, held two meetings for Canadian business educators at Halifax, Nova Scotia, in November. At one meeting, the topic discussed was "Attitudes toward Work," with emphasis on the teacher's responsibility for imbuing students with the Christian idea of work. The second meeting was devoted to talks and demonstrations on the methods and uses of stenography.

College Entrance Examination Board tests were taken in 1953-54 by 129,176 candidates, 22 per cent over the 1952-53 total, according to the Annual Report to the Board of Trustees of Educational Testing Service, published last month. ETS also tested about four hundred high school students in May, 1954, for admission to college with advanced standing.

ELEMENTARY EDUCATION NOTES

"Christian Books: Beacons in a Troubled World," is the theme of Catholic Book Week to be observed February 20-26. The idea has been illustrated by Anthony Trezza of Philadelphia in a three-color poster depicting a lighthouse throwing its beam over an angry sea.

Three lists of the best Catholic literature of the past year were released last December by the Catholic Library Association in connection with the observance of this Week. Experts on three different reading levels formulated the lists. Material for Catholic Book Week can be secured from the Catholic Library Association, whose present headquarters are at Maryknoll Seminary, Glen Ellyn, Illinois. A kit containing a selection of posters, lists, and other aids is available for \$1.00; quantity prices may be had on request.

Auditory discrimination as a factor in reading has been a topic for much speculation but limited research. The October issue of the *Journal of Educational Research* presents a report of one of the infrequent investigations on this subject. Six hundred twenty-nine children in the fourth, fifth, and sixth grades of schools in Coral Gables, Florida, were given various tests designed to secure data on the relationship between sound discrimination and reading achievement.

Analysis of the resulting facts reveals that difficulties in discriminating the phonic elements in words do not appear to be a serious handicap in developing reading skills at the intermediate and high school grade levels. This deduction substantiates some observations made from clinical experiences with corrective and remedial cases: (1) that mature silent reading abilities cannot be developed satisfactorily by oral reading or sounding techniques, and (2) that students who have been taught to read primarily by oral reading methods progress slowly in developing the mature silent reading skills.

The fact that a positive though slight relationship exists between the auditory discrimination factor and reading ability might indicate that some children may make more use of audi-

tory discrimination than others or that all children may use it to a slight extent. If such be the case, the investigator points out, then a "sounding" attack should have some place in the reading program; however, the low correlation indicates that it should occupy only a minor role in comparison to other skills that are more directly related to mature reading abilities.

Interpret correctly the signs of giftedness, urges a new booklet published by the Educational Service Bureau of the University of Pennsylvania. The teacher has the responsibility of identifying the gifted child. He may discharge this obligation at least partially, assert the authors of the pamphlet, if he: (1) realizes the difference between inquisitiveness and impudence; (2) recognizes the bewildering effect of lack of experience when coupled with the intellectual capacity to see issues and with the sensitivity to feel keenly social implications; (3) senses the insecurity that lies behind the annoying voice or the too frequent laugh; and (4) understands the necessity of diverting the student's pretense of stupidity.

Combatting juvenile delinquency by channelling youthful exuberance into choir singing will be one of the main objectives of a special Congress of the International Federation of Little Singers to be held in Paris in July of 1955, announced Msgr. Fernand Maillet, president of the Federation. Invitations will be sent to Catholic choir groups throughout the world. The Federation numbers over 2,000 choirs representing sixty-one different countries. Two hundred sixty-five of this number are located in the United States.

Regional conventions are being planned for the fall of 1955 in the United States in such cities as New York, Detroit, Chicago, Cincinnati, and Philadelphia. The aims of the Federation are to promote and co-ordinate the activities of boys' choirs and to encourage the formation of new groups; to help improve the quality of church music; to use choir singing as a means of education, thereby keeping boys under proper supervision and off the streets; and to further better understanding among children of all countries and nationalities.

Are the instructional needs in handwriting of mentally retarded children different from those of average and bright chil-

dren of the same chronological age? From the results of a study purporting to answer this question, W. C. Kvaraceus of Boston University concluded that handwriting difficulties do not appear to be peculiarly associated with mentally retarded children.

On gross count, the special-class children showed a higher per cent of error on thirty specific error items on the Penwarden-Dowling Handwriting Inventory, whereas children in regular classes revealed a higher per cent of error on twenty-eight different error items. In other words, the incidence of error in letter formation was rather equally distributed throughout both groups and can hardly be considered a characteristic unique to the mentally backward. However, Kvaraceus noted some wide differences in the types of errors made by each group. For example, about half the pupils in the special classes failed to form the open loop below the line in the letter *j*, whereas very few pupils in the regular classes evidenced the same difficulty. On the other hand, over 70 per cent of the subjects in the regular classes had difficulty in crossing the final stroke of the *y* on the base line, but only a third of the special-class members showed a similar kind of error.

The article describing Kvaraceus' investigation appeared in the September issue of *The Elementary School Journal*.

Knowing God Through His Creation is a pamphlet which should be helpful in equipping children in Catholic schools with a defense against materialism. Compiled by the Sisters of St. Dominic of St. Catharine, Kentucky, the 48-page booklet was designed to complement particular topics included in the catechisms used in the seventh and eighth grades of parochial schools and in Christian doctrine classes for public school children. Man's origin, his evolution, his present life, his life after death and other subjects are often interpreted for the child in a materialistic way in his out-of-school contacts, state the authors. *Knowing God Through His Creation* proposes to give children such a clear-sighted exposition of the Church's standpoint on these topics that they will have a strong bulwark against the errors of secularism. The Catholic Students Press, 2415 East York Street, Philadelphia 25, Pennsylvania, is the publisher of the pamphlet. **Children need order and discipline** according to a new booklet, *The Teacher and Mental Health*, just issued by the U. S.

Department of Health, Education, and Welfare. Since all children indulge in behavior which is neither beneficial to themselves nor to their group, boundary lines drawn by the teacher and parent help to establish a secure understanding of what is allowed and what is not. Children want rules by which they can be guided and are confused if there are none. They will accept the fact that within certain bounds their desires and interests will be considered, but they also know that certain acceptable forms of behavior will be required of them regardless of their individual desires.

The Teacher and Mental Health can be secured from the National Institute of Mental Health, Bethesda 14, Maryland.

Triple gains in arithmetical achievement by students as a result of a new method of teaching the fundamentals in arithmetic were described at two state teachers conventions last fall. The method, developed by A. F. Schott and now in operation under his direction in seven schools in Milwaukee and Milwaukee County, Wisconsin, includes the use of a modern version of the ancient abacus in the second and third grades, the Burroughs "Instructor" adding machine in grades four through nine, and a detailed instructional manual. Progress of the 715 students involved was measured by tests of the California Test Bureau.

All the classes which used the machines made advancement far beyond the expected rate, Schott reported. Greatest improvement was observed in the eighth and ninth grades. In one semester, the eighth grade advanced twenty-one months, and the ninth grade twenty-two months, or more than two school years. The seventh grade in four months, made gains that normally would require nineteen months, or five times the normal rate of progress. Fourth, fifth, and sixth grades improved at twice the expected rate. In four months, they advanced as much as they normally would in eight months using conventional teaching methods. Results of the tests also clearly indicated that use of the machines does not retard the reasoning process of the participating pupils since gain in arithmetical reasoning proved to be slightly higher than gains in fundamentals, Schott concluded.

NEWS FROM THE FIELD

A pioneer passed from the ranks of Catholic educators when the Right Reverend Monsignor Joseph V. McClancy, superintendent of schools in the Diocese of Brooklyn, died December 10, 1954. Active in Catholic education for nearly half a century, he was admired by administrators and teachers at all educational levels for his wisdom and his kindness. Loyal to the prudent principles of Catholic school administration, he was always enthusiastic in encouraging the beginner who had the pluck to try new tactics in advancing the position of Catholic schools in American society. Respected by the authorities for public education in New York State for his integrity and his spirit of co-operation, he was largely responsible for effecting the favorable relationships that exist there between public and Catholic school systems. With educators throughout America, the editors of *The Catholic Educational Review* pray God grant this great disciple and teacher eternal rest.

Public school enrollments are up again this year, according to a report released by the National Education Association. In its thirteenth annual statistical report on enrollment, NEA estimates that there are 30,179,357 pupils in public elementary and secondary schools. This is about 1,250,000 over last year's enrollment. Other increases noted in the report are: 43,000 more teachers; additional \$487,000,000 in school expenditures; 5 per cent raise in salaries for teachers, principals, and supervisors. The report also points out that the shortages of buildings and qualified teachers continue to deprive at least 700,000 pupils of full-time schooling.

In October, 1954, the U.S. Office of Education estimated this year's public school enrollment to be 30,673,800. In the same Office of Education report, published in *School Life* (October, 1954), it was estimated that the enrollment in private and parochial elementary and secondary schools is 4,281,000. Of this number, it is estimated that 3,917,912 pupils are in Catholic schools. These figures do not include pupils in institutions, teacher-training schools, or Federal schools.

When we analyzed the Office of Education report in our November, 1954, issue, pages 561-563, some errors of calculation were made. According to the report, the number of elementary and secondary pupils in public and non-public schools is 34,954,000, not 31,476,261, as we stated. And the percentage of the total population of the country in these schools is 21.55 and not 22.16. Using this corrected percentage on the total Catholic population to find the number of Catholic children who may be going to elementary and secondary schools, the number found is 6,783,134 instead of the 6,975,139, which we reported. On this basis, 57.8 per cent of the Catholic children attending elementary and secondary schools go to Catholic schools. Likewise in our item on the Archdiocese of Philadelphia in the same issue, pages 563-564, when 21.55 per cent is used instead of 22.16, 80.5 per cent, instead of the 78.7 per cent which we reported, of the Catholic children attending elementary and secondary schools go to Catholic schools.

Cost of private school construction amounted to \$53,000,000 in November, 1954, compared with \$41,000,000 in November, 1953, a rise of 29 per cent, according to a report released by the Departments of Commerce and Labor last month. New public school construction in November cost \$181,000,000, making a total expenditure for new public schools from January to November of \$1,894,000,000, an increase of 20 per cent over the first eleven months of 1953. Outlays for new public school buildings next year are expected to rise about 16 per cent to \$2,400,000,000. Private school construction is also expected to rise about 16 per cent, from the estimated 1954 costs of \$560,000,000 to \$650,000,000.

The Diocese of Rochester filed suit last month for an injunction in the New York State Supreme Court to compel the zoning and planning boards of Brighton, New York, to grant a permit for the construction of a parochial school. David Shearer, attorney for the Diocese in filing the suit contended that refusal of the boards to grant the permit was a denial of the free exercise of religion. The petition of the Diocese for the construction of the school was turned down by the boards on the grounds that the school was to be located in a restricted residential area and that the town would be deprived of tax revenue if the

land was used for tax-exempt purposes. Mr. Shearer contended that the town regulation does not prohibit building religious or educational institutions in the residential area and said that the regulation specifies that all that is necessary for building the school in such a location is permission from the planning board. He countered the charge regarding loss of tax revenue by observing that there are a number of vacant lots in the area. He maintained, moreover, that the presence of the church and school would draw many families into the area.

To clear up confusion over religious practices in Vermont schools, State's Attorney General F. Elliot Barber, jr., last month sent a memorandum on the subject to the State Department of Education. The main points of the memorandum are as follows. (1) Religious groups may hire public school buildings for their activities, provided they pay expenses for use of the plant and provided facilities are offered equally to all denominations. (2) Teachers may read from the Old Testament and lead recitation of the Lord's Prayer, without commenting on them. (3) It is lawful for a member of the clergy to recite general type prayers at baccalaureate services held in public schools. (4) The State may not use the school system or governmental machinery as a medium for sectarian worship or instruction even by tolerance. (5) The Legislature could write a law permitting transportation of parochial school children in public school buses without violating the Federal Constitution. (6) While the State at present can not use State funds for transportation of parochial school students, it may allow them to ride in buses which are necessarily furnished for public school students. He specified that parochial school students could ride only if such transportation did not increase transportation costs and pointed out that school directors should be able to prove that the practice did not mean added expense. It was stated in the memorandum that this opinion does not change the Attorney General's ruling some time ago that sectarian groups are prohibited to teach their creeds to public school children on public school property during public school hours.

Catholic parents in two British dioceses were warned last month by their bishops of their responsibility for the Catholic training of their children who attend non-Catholic schools. Arch-

bishop Michael McGrath of Cardiff, Wales, in a letter read last month in all the diocesan churches, admonished such parents that they are liable to excommunication if they allow their children to attend non-Catholic religious services in state schools. He said that it is a matter of regret that circumstances have forced many children in his archdiocese to attend non-Catholic schools. He pointed out that this places an especially grave responsibility on their parents to see that they are brought up as true Catholics and do not participate in non-Catholic services. "The Church strictly requires that the father and mother of each family must write to the headmaster or headmistress of the non-Catholic school their children attend, saying that these children are Catholics and must not attend non-Catholic services," the Archbishop wrote.

Auxiliary Bishop George Brunner of Middlesborough, a diocese in England's industrial northeast, also warned Catholic parents of their responsibility for the Catholic training of their children. He stated that many parents are neglecting to see that their children attending non-Catholic schools go to Mass and the Sacraments and attend religion classes in the parish. These parents, he said, "are deliberately endangering their children's souls. Worse is the case of those parents who send their children to a non-Catholic school without permission, because it is a more up-to-date school than the Catholic school. These people risk the souls of their children for worldly advantages."

Parents, be they Catholic or non-Catholic, who choose the private school for the education of their children, should be financially assisted in no less measure than parents who choose a state school. This is one of several points made last month by the Bishops of New Zealand in a request to the New Zealand Parliament that a committee be set up to deal with the claims for justice to Catholic schools. The Bishops stated further that at no time have Catholic parents, who hold that it is their duty in conscience to give their children an education that is not divorced from their religion, claimed assistance from the state for the teaching of religion. The claim is simply for the teaching that would otherwise have to be given in state schools at state expense.

BOOK REVIEWS

SCHOOL OF DARKNESS by Bella V. Dodd. New York: P. J. Kenedy and Sons, 1954. Pp. 264. \$4.00.

"Thou art not far from the kingdom of God," said Our Divine Lord to the Scribe who responding to His teaching of the two great commandments commented thus:

"Well answered, Master, thou hast said truly that he (God) is one and that there is no other besides him; and that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with one's whole strength; and that to love one's neighbor as oneself is a greater thing than all holocausts and sacrifices." (Mark 12:32-34)

A Catholic in her childhood, Bella Dodd learned the first, and most important, part of this penny catechism lesson when she was forty-six years old, and then only after twenty years of dedication to the Communist Party, whose purpose she now summarizes in these words:

Communists usurp the position of the left, but when one examines them in the light of what they really stand for, one sees them as the rankest kind of reactionaries and communism as the most reactionary backward leap in the long history of social movements. It is one which seeks to obliterate in one revolutionary wave two thousand years of man's progress. (p. 40)

It is indeed sad that a soul gifted with unusual intelligence and heroic zeal, which fact is clearly demonstrated by the record of her achievements, should have practically exhausted itself championing empty causes in what she now calls a "blind alley." (p. 212) Now that Bella is back in the fold of Christ, one may be content to see in her return the wisdom of the Beatitude: "Blessed are they who hunger and thirst for justice, for they shall be satisfied," (Matt. 5:6) for she really did suffer for what she thought was justice. But we should be more concerned with the question: Why did she go astray? Some of the reason is her own pride, no doubt. But how about the agencies whose purpose it is to direct the path of youth? In her living, was the home amiss? Was the Church amiss? Was the school amiss? All three were.

Bella came to this country from Italy at the age of six, just when she was about to receive the Sacrament of Confirmation. Her parents and her eight brothers and sisters, who had come here years before, had given up going to Church. Of her religious education, she says:

My own religious training had been superficial. As a child I had gone to church with Mamarella. I had been taught to say my prayers. In our house hung various holy pictures and the crucifix. But I knew nothing of the doctrines of my faith. I knew much more of the dogmas of English composition. If I held any belief it was that we should dedicate ourselves to love of our fellow man. (p. 28)

Twice hospitalized for long periods, once in a Catholic hospital, Mrs. Dodd found that priests and sisters took no interest in her spiritual needs. Of the first time, when she was just out of elementary school, she writes: "During the time I was in the hospital I was registered as a Catholic but I never saw anyone from my Church. Occasionally a priest came through the ward, but I was too shy to call to him." Recalling the second time, when in registering at a Catholic hospital she stated that she "had been a Catholic but was now a freethinker," she says:

As I look back on that time I think it was a pity that no one paid attention to my statement regarding religion. The nuns went in and out of my room and were efficient and friendly. Once or twice I saw a priest go by, but none came in to talk to me. No one spoke to me of religious matters while I was there. Had they done so, I might have responded. (p. 35)

Thirteen years later, however, when the president of Hunter College, Dr. Eugene Colligan, whom she knew to be a sincere Catholic, advised her against resigning from Hunter to give her full time to communist activities with the warning: "These people will take you and use you, Bella, and then they will throw you away," she thought him "old-fashioned and fearful of new viewpoints." (p. 108) It took only eleven years to prove President Colligan a prophet. Thanks to another Catholic layman, this lost sheep was turned back to the fold. When U.S. Congressman Christopher McGrath, whom she "remembered as a boy on our street who had pulled my hair when I was a child," asked her: "Bella, would you like to see a priest?" she answered: "Yes, I would." (p. 231)

Mrs. Dodd never went to Catholic school. At Hunter, she joined the Newman Club but lost interest in it very quickly.

During my first year at Hunter I joined the Newman Club, only to lose interest in it very quickly, for aside from its social aspect all its other activities seemed purely formal. There was little serious discussion of the tenets of the Faith and almost no emphasis on Catholic participation in the affairs of the world. In my young arrogance I regarded its atmosphere as anti-intellectual.

The faculty adviser of the Club was a dear little lady who seemed to me to be so far removed from reality that she could not possibly span the wide gap between the cloistered isolation of her own life and the problems facing the students. (p. 26)

At Hunter, Bella was introduced to revolutionary social theories by a freshman English teacher, Sarah Parks, who a few years later committed suicide.

A good idea of what was wrong with her education generally is gleaned from her own appraisal of education conferences:

As I look back over the conferences I attended on educational policies and methods and progress, I realize that we never discussed or thought about what kind of man or woman we expected to develop by our educational system. What were the goals of education? How were we to achieve them? These questions few asked. Are we asking them today in the higher echelons of the public schools, and what are our conclusions? (p. 136).

So far in this review, I have pointed out the most serious implications of this autobiography for education, and in particular religious education. These are not the most interesting phases of Mrs. Dodd's story. More interesting, indeed, are its revelations of the diabolical cleverness of the Communist Party's techniques in duping American intellectuals. Much of this flabbergasts, as did Chambers' *Witness*. Besides communist activity in the field of education, there are revealed the intrigues of communists in labor and politics. It is all the testimony of an eyewitness, told with candor and sincerity. The writer's style indicates also the great asset she must have been in the communist propaganda enterprise.

God, in His Mercy, has set Mrs. Dodd aright in her quest for justice long before the eleventh hour. She is only fifty. May

all Americans now enjoy the fruits of her talent and zeal in the "School of Light"!

JOSEPH A. GORHAM

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HOW TO IMPROVE CLASSROOM TESTING by C. W. Odell. Dubuque: Wm. C. Brown Co., 1953. Pp. 156. \$3.00.

This volume will provide valuable assistance to those whose subject-matter is amenable to additive measurement, but is likely to be regarded less kindly by those who are chiefly interested in the organization and communication of knowledge.

Professor Odell begins with the observation that measures "must be judged in the light of the objectives of the educational process." Later he provides a list of possible objectives, at the bottom of which appears "general philosophy of life."

The types of tests proposed are excellent to measure informational objectives, but largely inadequate for others. There is a thorough break-down of types of examination, e.g., completion, short answer, matching, continuity, etc. Many of the common weaknesses of each type are discussed and examples are abundant. The treatment of thought questions is much weaker. Example: "Compare use of adjectives and of adverbs as to what they modify." That Professor Odell does not consistently carry through any gestalt approach to essay examinations is evidenced in the fact that he would grade them additively.

In a volume devoted so basically to the additive viewpoint, it is a little surprising that certain vexing problems were not explicitly developed: (1) homogeneity of items, (2) the relativity of "zero," (3) the essential nature of units in psychological measurement. This work is, however, mainly consistent with its own premises. Chapter xiv on statistical methods of improving tests should be quite helpful.

ROBERT B. NORDBERG

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GUIDING YOUR STUDENT TEACHER by Dwight K. Curtis and Leonard O. Andrews. New York: Prentice Hall, Inc., 1954. Pp. xvi + 384. \$5.50.

Numerous volumes have been written for the student teacher but there has been urgent need for a good book for the use of the teacher and the supervisor who have the great privilege and duty of guiding student teachers. This book, written by educators who have had experience in preparing students for teaching and in directing field experiences, seems to be the one for which supervising teachers have been waiting. It would indeed be considered a Herculean task to produce a volume that combines the procedures for guiding both the elementary and the secondary school student teachers, yet these authors have done it with an adeptness that defies criticism.

In this book the problems that confront the college supervisor and the co-operating teachers are brought into focus. The authors illustrate many of the problems and suggest ways of solving them. They delineate the experiences which the regular classroom teachers should provide for the student teachers, cite possible ways for directing these experiences and suggest means of evaluating student growth. The co-authors, working in two distinct sections of our country, have compiled practices which teachers have found effective and presented them with great clarity, giving specific examples whenever possible. Students' reactions to various supervisory procedures are freely quoted.

To put the college supervisor and the co-operating teachers in touch with the latest material in the field of student-teacher guidance, an excellent selected bibliography is given at the end of each chapter with occasional footnote references. General sources of information as well as a clarification of terms peculiar to this phase of professional education are given in the introduction to the book.

Appendices, containing samples of personal and professional data regarding the student teacher, weekly programs for a student teacher, types of assisting activities with special emphasis on the distinction between "assisting" and "flunky" activities, and rating scales that were used by the authors in the evaluation of the student teacher by the supervisor and the supervisor by the

student teacher, increase the value of the book for the college supervisor and the co-operating teachers.

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A SONG APPROACH TO MUSIC READING by Charles Leonhard.
New York: Silver Burdett Co., 1953. Pp. x + 149. Recordings of eighteen songs. \$2.00.

This music text contains extremely practical and well-organized materials in its approach to music reading. The author states that "it is addressed to individuals for self-teaching purposes, to students in high school or college, and especially to teachers in the elementary schools." Without doubt the elementary classroom teacher with little musical background or experience will find this publication an invaluable addition to her sources for professional improvement.

A Song Approach to Music Reading uses not just authentic folk melodies and well-composed materials from the standard musical literature, but melodies and materials which are well-known and much loved by many people. Most of the basic eighteen analyzed examples and the remaining reading songs are those which the classroom teacher and general teacher of music would find useful in professional work.

Dr. Leonhard has divided his book into two parts. Part One contains eighteen familiar songs which are to be heard and sung by the student. A recording of these songs comes with the book. Each is analyzed in detail as to phrase, meter, rhythmic pattern, bodily movement appropriate to the inherent expressiveness of the music, melodic flow, and interpretation. The singer's voice (recorded) is described as to quality. "America," "The First Nowell," "When Johnny Comes Marching Home," and "One More River" are among the materials used in Part One. Each was chosen with a particular music reading problem in mind: scale-wise, chordal movement, syncopation, major or minor mode, and the like.

Part Two (the greater part) of the book contains the notation of the songs previously heard and sung in Part One, accompanied

by considerable additional new material for reading mastery, using one of the basic eighteen songs as a reading guide. With the exception of the author's drill exercises in a very few instances, all of this new material has been taken from standard musical literature. Treble and bass clefs are both used, and illustrations of the piano keyboard serve as a further guide to the mastery of the score.

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INTRODUCTION TO TESTING AND THE USE OF TEST RESULTS IN PUBLIC SCHOOLS by Arthur E. Traxler, Robert Jacobs, Margaret Selover, and Agatha Townsend, with advice of the Educational Records Bureau. New York: Harper and Brothers, 1953. Pp. 113. \$2.50.

This volume is the result of many years' work by a number of persons. It is, as would be expected, eclectic in viewpoint. There is ample consideration of sometimes overlooked matters, including "How Shall We Analyze and Interpret Test Results?" and "How Shall We Use Test Results?". Best of all, there is an application of various kinds of testing to a specific case in the final chapter.

Like most texts, this one defines "objectivity" in the technical sense which may lead to philosophical *subjectivity*: "... the degree to which it can be scored with a minimum of individual judgment. . . ." If a system of testing is based upon the premise that anyone ought to be able to grade any test, most of the details of the system can be predicted!

The writers assert the superiority of the essay test for measuring objectives such as "ability to organize and evaluate broad subject matter areas," but most of the work is slanted toward standardized tests and objective classroom examination. Here we have another instance of an abstract acceptance of the proposition that educational wholes are not the sums of their parts, coupled with a concrete tendency to proceed as if the proposition were false. Within limits implied above, this book can be recommended as having an unusually balanced and non-technical

approach to a field long characterized more by technical advances than by perspective.

ROBERT B. NORDBERG

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TRUTH by St. Thomas Aquinas. Vol. III: Translation of Questions 21-29 of *De Veritate* by Robert J. Schmidt, S.J. Chicago: Henry Regnery Co., 1954. Pp. xiii + 530. (Set of the three volumes, \$20.00.)

With the excellent translation of the last section of the *De Veritate* of St. Thomas, constituting the last in a series of three volumes, the first English translation of a most important major work of the great thirteenth century luminary is complete. As St. Thomas treated the general idea of "Truth and Angelic Divine Knowledge" in Questions 1-8 (Volume I of this translation) and "Human Knowledge" in Questions 9-20 (Volume II), he is now ready in this concluding section to treat what follows on "Truth": namely, the good, the will, and the influences on the will. Although *De Veritate* is an earlier work, it is, nevertheless, a major one and a most important section of that part of his *Opera Omnia* which is known as *Disputed Questions*. Here the saint gives his own views on particular subjects at much greater length than the same subjects are treated in his two *Summae*, which, as their names imply, are summaries. Hence the lengthier treatment of subjects in the *Disputed Questions*, of which *De Veritate* is a part, must be added to the briefer treatments to round out the philosophical picture.

De Veritate as the earliest and longest of the *Disputed Questions* of St. Thomas provides a knowledge of the basic principles and conclusions which he was to use throughout all his subsequent writings; hence the importance of the *De Veritate* for the student of St. Thomas. In this third volume in addition to the general treating of the good, the will, and free choice on both the finite and infinite level, there are illuminating discussions on the allied notions of sensuality, passions, grace, justification of sinners, and the grace of Christ.

The whole translation of the *De Veritate* has been co-ordinated with the Latin Leonine Edition now under preparation at Rome. Until the latter appears, these three volumes will be the most reliable edition of *De Veritate* available in any language. Together the three volumes constitute the first publication in the Library of Living Catholic Thought under the general direction of the Jesuit faculty of West Baden College, Indiana. Both the editors, translators and publisher are to be congratulated on a splendidly executed project from every standpoint. This is a real landmark in the movement for the revival of Thomism at its source so much needed in contemporary philosophy.

CHARLES A. HART

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THE LAST THINGS by Romano Guardini. Translated from the German by Charlotte E. Forsyth and Grace Branham. New York: Pantheon Press, 1954. Pp. 118. \$2.75.

Any work by Monsignor Romano Guardini is an event. *The Last Things*, Concerning Death, Purification after Death, Resurrection, Judgment, and Eternity, is no exception. Again he brings to bear upon this most important theme his rich scholarship in the fields of philosophy, theology, scripture, psychology, and history. As always he addresses himself to the perplexed contemporary mind with which he is so remarkably *en rapport*. Certainly that mind is much preoccupied with the multitude of threats against the very existence of our modern civilization as we know it, what with the terrifying progress in potentialities for destruction opened up by the parallel advance in all the sciences, social as well as physical and natural. Actually, of course, no man can entirely escape the influence of his "death" on his life as a whole, however much he finds it convenient to thrust that unpleasant reality into the lower depths of his unconscious.

As always, Monsignor Guardini brings a remarkable freshness of view to old themes. Particularly, he appeals to the common sense reasonableness of the Church's doctrine. The divine teach-

ing is the only obvious and inevitable position, given the nature of man and the world in which he works out his destiny. Most of all this is a man very much possessed of an earthly body. He is not an angel. A most important aspect of the Resurrection is its guarantee of the immortality of the human body as well as the soul. The whole human person is victor over death. Likewise in the Eucharist the body is not forgotten.

Because in man it is the living whole that matters, not the soul. The point of decision is the physical act of "eating" and "drinking" in contrast to any attempts at the vaporizing of this solid reality. The fruit of this sacred "eating" and "drinking" is the resurrection on the last day. Truly a "hard" saying for it involves the end and purpose of the Christian life. The doctrine of the Eucharist is guaranteed by the doctrine of the resurrection.

With the current interest in the philosophy of history, occasioned by the completion of Arnold Toynbee's monumental *Study of History*, the view of Guardini on the meaning of history in relation to the Last Judgment will have particular significance. "History's purport is to make God known. . . . Three facts (then) mark the character of history: that it is obscure, that men are free to do wrong, and that evil may at times prevail over good. History can not, therefore, be its own fulfillment."

It looks of its very nature to a Last Judgment. All men long for justice even though it means a calling out for what is against himself. It would be difficult to include within the compass of a small volume more profound, penetrating thought on a theme of surpassing importance than is presented by these pages from the pen of one of the Church's ablest apologists writing today. The translation excellently preserves the spirit of the original.

CHARLES A. HART

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BOOKS RECEIVED

Educational

Dressel, Paul L., and Mayhew, Lewis B. *General Education. Explorations in Evaluation.* Washington, D.C.: American Council on Education. Pp. 302. \$3.50.

Textbooks

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Edmonson, James B., and others. *Civics for Youth.* New York: Macmillan Co. Pp. 405. \$2.48.

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Chilcote, Jr., Thomas F. *The Excellence of Our Calling.* New York: E. P. Dutton and Co., Inc. Pp. 192. \$2.75.

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Kvaraceus, William C. *The Community and the Delinquent. Co-operative Approaches to Preventing and Controlling Delinquency.* Yonkers-on-Hudson, N.Y.: World Book Co. Pp. 566.

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Whitman, Cedric H. *The Vitality of the Greek Language and Its Importance Today.* 10 East 79th Street, New York 21, N.Y.: Office of Greek Education Bureau. Pp. 16.

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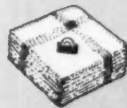
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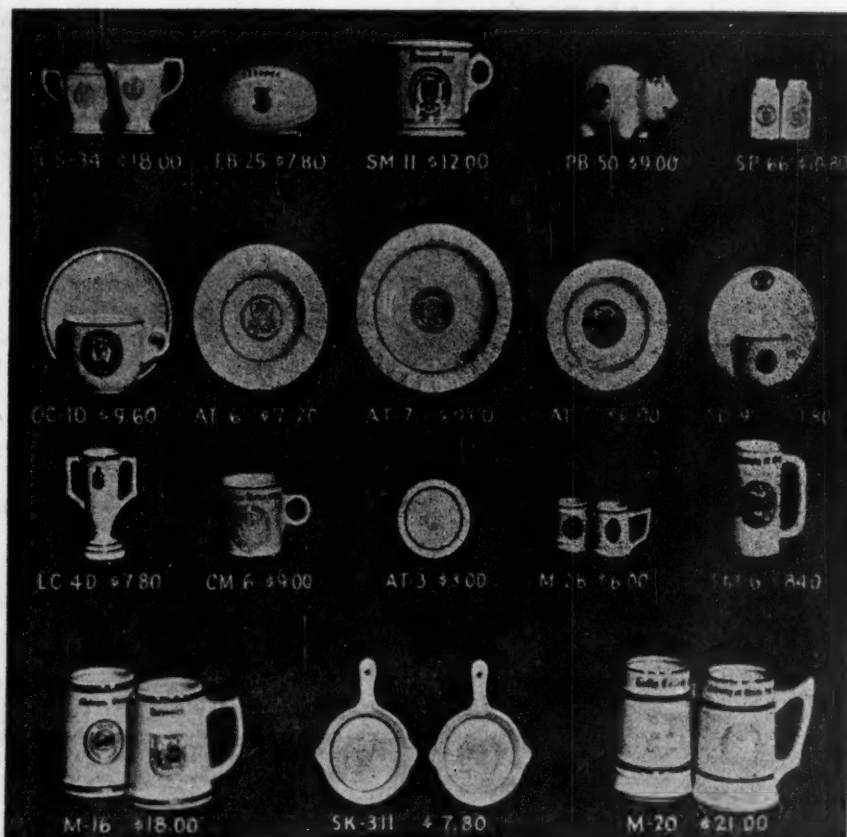
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